

ZION'S



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ZION'S HERALD.

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ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

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Editorial.

NEW YORK ANNIVERSARY WEEK.

One of the most gratifying signs of the times, to an American Christian, is the advancing interest of the religious Anniversaries at New York. For a number of years past, this interest has augmented at each successive recurrence of the Anniversary week; but the one which has just closed, exhibits the spirit of moral enterprise and Christian benevolence to have attained an ascendancy among us never before reached by our community. It has given an impulse to all our benevolent institutions, which must last through the year, and impart to them an efficiency, never before possessed.

We are able only to present notes of these interesting meetings. The speeches, which are largely reported in the religious papers of New York, are exceedingly interesting and inspiring. We regret that we cannot insert them fully. The solemnities of the week, commenced by the celebration of the Anniversary of

THE AMERICAN SEAMEN'S FRIEND SOCIETY, in the Chatham Street Chapel. The house was crowded to excess. A. Van Sinderen, Esq., in the chair. The Corresponding Secretary read the Report, which presented an interesting view of the present extent of the Society's operations. It is chiefly occupied in sustaining foreign chaplains for seamen. These are at present in Canton, Havre, Marseilles, Smyrna, and the Sandwich Islands. In ten ports of the United States, there are regular and organized churches for seamen. In New Orleans and Mobile Bay, preparations for the purpose of forming churches are going forward. Considerable efforts have been made for the moral improvement of the boatmen in the internal navigation of the country. Services for their benefit have been maintained in Troy, Utica, Oswego, and Cleveland; and measures have been taken for the same purpose, at Buffalo, Pittsburg, and Cincinnati.

Funds.—Receipts since the last anniversary are \$12,367 71. Expenditures \$12,242 56. There are outstanding debts of near \$3,000. The Society, therefore, needs help.

Future operations.—The Society intend not to cease their operations, until every port of extensive business in the world, is supplied with a Chaplain. Rio Janeiro, Batavia, Singapore, Lintin, Manila, Calcutta, Bombay, Trieste, Cronstadt, Hamburg, Buenos Ayres, Callao, Valparaiso, &c., are all ports, to which it desires to dispatch messengers of salvation.

Dr. D. M. Reese, of the Methodist Episcopal Church, offered the first resolution, seconded by Lieut. Moores, of the U. S. Navy, recommending that the Report be accepted and published. Dr. Reese sustained his resolution in an appropriate and brief speech.

Rev. F. A. Cox, D. D., of London, one of the Delegates of the Baptist General Union of England, to the General Convention of Baptist Churches of the United States, next addressed the meeting, on the benefit of efforts for the religious reformation of seamen. He stood there to tender the salutations of the British and Foreign Seamen's Society to the American institution. He rejoiced in being the organ of these salutations. Christianity is the same in all latitudes and longitudes. A sea may divide us, but it cannot sunder our feelings and our aims, or prevent our looking forward to that predestined and certain era, when there shall be "no more sea." He rejoiced to see America outstripping the rest of the world in enterprises of religion, and believed she had got in advance of Britain. His remarks were listened to with breathless silence, and were closed with plaudits of most cordial approbation.

Rev. Mr. Choules, of New Bedford, addressed the meeting in seconding the resolution, and mentioned a number of interesting instances of the power of religious truth in reforming the character of seamen.

Prof. Proudfoot, of New York University, moved the following resolution:

Resolved, That in view of the influence which sailors exert in foreign lands, their conversion should be an object of intense desire.

Mr. P. considered the language of the resolution peculiarly proper. "Intense desire" for the salvation of souls, is proper in reference to all men, but peculiarly so in respect to the sailor. His exposures and privations, render him a peculiar object of Christian sympathy. Prof. P. then depicted the sufferings and wretchedness of the forecastles of vessels—the comfortless condition of the sick mariner, far from home and friends, and tossed in his dying agonies on the mountainous deep.

The great influence of sailors is evident from their number. More than 20,000 sail from the port of New York alone; 100,000 from the United States. The total number in the world at this moment, is not less than two millions. And yet these thousands of useful men, suffering privations and dangers, of which none but themselves can conceive, have been heretofore almost entirely neglected. What a host of missionaries, flying with the light of salvation from shore to shore, and port to port, might they be, if converted?

Rev. Mr. Abeel, Missionary from Canton, addressed the meeting with great interest. He communicated a number of very interesting facts of the conversion of sailors, and urged the necessity of chaplains, not only for our own seamen, in all parts of the commercial world, but likewise for the pagan mariners. \$419 was then collected.

SECOND DAY OF THE ANNIVERSARY WEEK.
NEW YORK SUNDAY SCHOOL UNION, held its Nineteenth Anniversary on Tuesday. The schools assembled in the forenoon at their respective churches, and at 5 o'clock in the afternoon, marched in procession to the Park, where they sang several hymns, and were addressed by Rev. Dr. Cox of London. In the evening the anniversary meeting was held at Chatham street Chapel, E. Lord, Esq. in the chair. We most deeply regret our inability, for want of room, to present a detailed account of this interesting Society; for what institution can interest a Christian more than the Sabbath School? By it we are raising up a new generation of practical and well-trained Christians. From it are to go forth our future ministers and missionaries. It takes the mind under its guardianship at the best time;—at a time which no other can. It brings the blessings of Christian education around our homes, and is to raise up the instruments of carrying them over the world. The Report stated that the institution had under its care, in N. York City, 67 schools, conducted by 1995 teachers; of these, 1633 are

professors of religion; seven hundred and twenty-six have been Sunday scholars. 104 teachers have been converted during the year, and 142 scholars. Thirty teachers and eight scholars commenced preparation for the ministry during the year. The year before, no less than 70 gave themselves to the ministry. Who can estimate the value of the Sabbath school, as a means of raising up heralds of God's word? If in one city, it raises annually such a number, what must be its usefulness throughout the Christian world. The reader must bear in mind too, that this Society does not include the Methodist and Dutch Reformed Schools. The Union has 63 libraries, containing 21,875 volumes.

Addresses were delivered by Rev. Messrs. E. W. Baldwin, R. M. Dickinson, and Krebs, and Mr. Packard, Secretary of the American Sunday School Union. Mr. Packard observed, that the spathy of Christians is all which keeps all the children of the land from being accommodated with Sabbath schools. The West is in great want. Want of teachers is universally felt. Philadelphia alone, has sufficient moral force to convert China. The Legislature of Indiana has published that not one child in six, under 15 years of age, in that State, can read. The best talent of the nation is now engaged in writing books for S. Schools. Sunday Schools are the best safeguard of our peace and national virtue.

Rev. Dr. Milnor congratulated the Society on the proceedings of the day, and closed with a resolution commending the American S. S. Union to the prayers and patronage of the public.

THE AMERICAN ANTI-SLAVERY SOCIETY held its Second Anniversary at the Third Free Church, on Tuesday, at 10, A. M. Arthur Tappan, Esq. in the chair. Professor Wright presented the Report. Auxiliary societies had increased from 50 to 200 during the year past. The Society had published during the year 222,000 copies of various works on slavery.

Mr. Birney introduced the first resolution, purporting that the moral energies of the North ought to be arrayed against the sin of Southern Slavery. What would be the opinion of a foreign visitor of our country, on passing from our Northern Institutions of benevolence, education, and reform, in all their proud aspects, to the South, where two and a half millions of undying minds grovel in slavery, deprived of the Bible, and among Christians and churches, praying to God with chains on their hands? Slavery has not undergone any amelioration, but is augmenting daily, in its enormities. It is growing. The North, if it will not help for its removal, must soon send its troops to help the South in keeping the oppressed under check. After the out-breaking of insurrection, what will your Northern citizens, in marching to the assistance of the South, meet, when they reach the line of the revolted States? Not garrisons of armed men, not cannon, not musketry, no!—but the first line will be little orphans, whose fathers were cut off in the struggle; and they will hold up a banner with the inscription—"GOD IS THE FATHER OF THE FATHERLESS." They will be followed by a second line, of *widowed mothers*, and on their ensign will be the motto—"GOD IS THE HUSBAND OF THE WIDOW."

The surviving warriors will next come, not with weapons of blood, but a banner inscribed with the motto—"ALL MEN ARE CREATED EQUAL." Now, what will you do? You may stifle our complaints in death, but slaves we will be no more! Strike, now, executioners, strike. (*Plaudits and hisses*) What will Northern Christians do to such a procession?

Rev. Baron Stow of Boston, introduced the next resolution, and alluded to the absence of Dr. Cox, of London, who, from certain considerations, connected with the designs of his visit to this country, deemed it not proper to take part in the exercises. Mr. Stow proposed that his place be left blank, in the proceedings of the meeting.

Rev. Dr. Kirk next addressed the meeting.

George Thompson, Esq. of England, introduced a resolution, implying that it is *unchristian* to hold one-sixth portion of this Christian land in slavery, which precluded from them the Bible. He was a foreigner, and came not to plead the interests of political party, but to advocate the cause of bleeding humanity, and vindicate the word of God. I stand here, the advocate of emancipation on the grounds of religious principle. I plead for the restitution of souls from darkness. I plead that woman shall be rescued from the lash. I plead for the sanctification of marriage. I plead for the publication of the everlasting gospel, and I defy any attempt to refute my plea, from the word of God. He adverted to the inconsistency of sending abroad missionaries, while two and a half millions of worse than pagans are perishing around our altars. Dr. Cox, in absencing himself from the meeting, had degraded England. (Here Mr. Hober, colleague of Dr. Cox, interrupted the speaker from the gallery, and vindicated Dr. Cox.) Mr. Thompson said they would settle it in England. Considerable hissing and clamor ensued. After order was restored, the meeting adjourned to half past 4 P. M. when officers were chosen for the ensuing year. A great number of resolutions were passed, after which the meeting adjourned to the next morning.

THE ASSEMBLY'S BOARD OF EDUCATION, held their Anniversary in the evening. The Secretary of the Board, Rev. John Breckenridge, stated that the Report would be made public hereafter, as it had to go before the General Assembly at Pittsburgh first. \$50,000 had been received during the year. Seven hundred young men are under its patronage. It is proposed to find 1000 young men, each of whom shall furnish a scholarship. 200 have already been procured. Addresses were made by Rev. Messrs. Scryer, Vail, Mason, McCarter and Breckenridge.

WEDNESDAY, THIRD DAY.
This was a great day. In the morning was held the Tenth Anniversary of the AMERICAN TRACT SOCIETY, at Chatham St. Chapel.—S. V. S. Wilder, Esq. in the chair. Prayer by Dr. Cox, of London.

The Report states the receipts to have been during the year, *ninety-two thousand three hundred and seven dollars*. Printed during the year, (including 109,000 *col.*) not less than *two millions, seven hundred and seventy-five thousand, one hundred and seventeen* publications!

*At a subsequent meeting, the president stated that a committee had, the previous evening, been appointed to wait on Dr. Cox, and that he returned the following answer:—

MAY 12, 1835.
GENTLEMEN—If I decline the honor of appearing on your platform this day on occasion of your Anniversary Meeting, I must be understood to assume a position of neutrality, not with regard to those great principles and objects which it is well known Britain in general, and our denomination in particular, have maintained and avowed, but with regard solely to the political bearings of the question, with which as a stranger, a foreigner, a visitor, I could not attempt to interfere.

I am, gentlemen, yours respectfully, F. A. Cox.

These are literally scattered over the whole world. What must be the resulting influence of this stupendous agency on the salvation of our race!

Addresses were made by Rev. Messrs. Abeel, Missionary at Canton, White of Virginia, Kirk of Albany, Grilly of Ohio, Gov. Vroom of New Jersey, Stow of Boston, Sutton, missionary from Orissa, and Hober and Cox, delegates from England.

Mr. Abeel spoke of the probable influence of Tracts on China. People are incredulous about the common statements of its population, but from personal intercourse, he could not estimate it less than four hundred millions of souls! Buddhism is the dominant religion. It was introduced almost entirely through the *press*, by tracts. The Chinese are a reading people, and tracts, embodying the truths of the everlasting gospel, will eradicate their errors. Leang Afa, the well known Chinese Evangelist, who is scattering tracts over the whole interior of China, and another, scarcely inferior to him, were converted by tracts. They want our books. Princes, priests and people are calling for them. Many are more or less convinced by them of the truth of Christianity. At one place he heard a little girl repeat several sentences by memory, from a tract. He inquired of her, how she learned them. She replied, that her father read a tract to the whole family, every evening, and then offered a prayer to the God of Heaven. He knew not who that man was, but he hoped to meet him in heaven. Send forth your tracts. Let them be scattered far and wide. Let them be borne on every breeze, and enter every door.

We have not room to present any sketches of the other spirit-stirring addresses, delivered on the occasion.

THE AMERICAN HOME MISSIONARY SOCIETY celebrated its Ninth Anniversary at Chatham St. Chapel, in the evening. Gen. Van Rensselaer in the chair. Receipts of the year, \$88,360. The Report was truly inspiring. The Society employs 719 Home Missionaries, making 99 new appointments during the year. Congregations added, 1050. Added to the church, through the instrumentalities of these missionaries, during the year, 4,500. Under their care, 40,000 Sabbath School scholars, 12,000 in Bible classes, and 70,000 pledged to total abstinence from alcohol. 25,000 souls have been converted through its instrumentalities, since its commencement, nine years ago.

Addresses were made by Rev. Messrs. Hatfield, of St. Louis, Missouri; Prof. Taylor, Virginia; Holmes, New Bedford; Pres. Beecher, of Illinois College; and E. W. Baldwin. The speeches were all appropriate and spirited, urging the necessity of supplying the destitute portions of the country, with ministers, especially the west. Popery and Infidelity were denouncing themselves there. Men of talent, and of an apostolic spirit, are necessary to meet them, and lift up a standard against their progress.

THE NEW YORK COLONIZATION SOCIETY held its Nineteenth Anniversary in the evening. Pres. Duer of Columbia College, N. York City, in the chair. The meeting was addressed by Rev. Dr. Hewitt, Rev. Pres. Fisk, and Rev. Mr. Breckenridge.

Dr. Fisk said it is matter of congratulation, that after long and severe scrutiny, the cause is still triumphant, and even on the advance. At the North and South, the confidence of sober and thinking men, is day after day becoming stronger in the successful operations of the Society. Its principles and plans are the only practicable ones which have been offered to the public, by which to ameliorate the condition of the colored man.

Owing to the lateness of the hour, and the interest of the meeting, it was adjourned to the same place, on the next evening, when, notwithstanding the inclemency of the weather, the house was jammed. Pres. Duer in the chair.

An address was made by Rev. C. V. Rensselaer, who is devoting his life to the gratuitous instruction of slaves. Rev. Mr. Bethune next held the audience for three-quarters of an hour, in a fascination of interest, by a singularly rare and humorous speech. The next speaker was Rev. Mr. Seys, Methodist Missionary from Liberia. His appeal was directed to the heart. A collection was immediately taken, amounting to *five thousand seven hundred and sixty-two dollars*. The hour was late, but the interest of the meeting was too intense to retire, so that its proceedings were resumed. Some gentlemen were so interested that they rose and made spontaneous addresses warm from the heart, in favor of the cause. Mr. Gurley next spoke, followed by a Krooman from Africa, who was interpreted by Mr. Seys. Dr. Skinner next addressed the meeting. He is physician to the Colony. A colonist who had returned for his family, addressed the meeting with great effect. Elliot Cresson, Esq., of Philadelphia, followed.

The interest of this meeting was unparalleled. It did not close until between 11 and 12 o'clock at night. A second adjourned meeting was held the next evening, at Dr. Spring's Church. It was crowded. Pres. Duer in the chair. Addresses were delivered by Rev. Messrs. R. R. Gurley of Washington, D. C., White of Virginia, Walter Colton, Chaplain of the U. S. Navy, Bethune of Philadelphia, and Elliot Cresson, Esq. The collection was 600 dollars.

THURSDAY, FOURTH DAY.
THE AMERICAN BIBLE SOCIETY held its Nineteenth Anniversary at the Chatham Street Chapel. The president, Hon. John Cotton Smith, in the chair. We should like to enter into detail in our account of this noble and giant institution, but must forbear for want of room. The Report stated the receipts of the society during the year to be the stupendous sum of *one hundred thousand, eight hundred and six dollars*. Books issued during the year, 123,236, in 11 tongues, making an aggregate since the formation of the society of 1,767,736 copies. The agencies of the society are actively engaged in supplying destitute families. Many are destitute. If they should average the number found in New York State, there would be no less than 300,000 families without the Bible, in the United States. Many grants have been made to Sabbath Schools, among them we notice 300 Bibles and 2000 Testaments to the Methodist Sunday School Union. The aggregate of grants to Sabbath Schools is about \$400 copies. The society is intent upon keeping pace in its distributions with the advance of population; for this purpose it has given to emigrants during the past year 6375 copies, and has sent money abroad to supply them before their departure. Foreign appropriations have been made on a noble scale; "their line is gone out through all the earth, and their words to the end of the world." Buenos Ayres, New Grenada, Mexico, Havana, the Bahama Islands, Canada, France, Finland, Spain, Persia, Syria, India, Ceylon, Burma, China (no less than \$11,000), and Sandwich Islands, are among the places mentioned. Addresses were delivered by Rev. R. C. Neale, Dr. DeWitt, Daniel Clarke, Dr. Cox of London, Dr. Milnor, Dr. Fisk, Amos Sutton of

India, Mr. Abeel of China and Mr. Peek of Illinois. We cannot of course give sketches of these numerous speeches; and the facts from the report so meagerly stated above, we must leave the reader to expand out, and weigh in his own mind. One resolution passed at the meeting, was to supply every child under 15 years of age in the United States with a Bible or Testament, provided said child can read and is destitute.

CAN IT BE DONE?—Mr. Delavan, Secretary of the N. Y. State Temperance Society, visited N. York City last summer, for the purpose of raising money for the furtherance of the Temperance cause. Upon arriving at the city, he informed his friends that he had come to raise funds in aid of the Temperance reformation—that he could stay but a day and a half—that in that time he must raise *fifteen thousand dollars*, and that he wished to obtain it from 15 individuals! He commenced this great undertaking the same day, and before night, succeeded in getting nine thousand of the sum. Encouraged by his good success, he recommenced the next morning, obtained the remainder, and on the same evening was on his way back to Albany.—a.

CONNECTICUT STATE PRISON.—The Annual Report of this Prison has just been made. The number of convicts is 207, of whom 50 are colored, and 19 are females. The income last year from the labor of the convicts, is \$17,384, including the receipts from visitors. The whole amount of expenses for the year is \$12,116. Profit from the labor of the prisoners, \$5,268.—a.

FOR ZION'S HERALD.
SABBATH SCHOOL INSTRUCTION.

The Christian community are expecting great practical results will flow from this source of instruction, and that its redeeming influence will hasten the conversion of the world.

They have a right to expect it; and every teacher should consider himself as a pioneer in the march, and a member of the picket guard. The longer I continue in this station, the more I am convinced that we should be such as can be relied on, to perform the duties of a Christian sentinel. While moral darkness surrounds our encampment, it will always be important that these stations are well filled; for we are appointed to watch, even if the whole church are asleep.

Our conquests may be so gradual, as scarcely to occasion notice; and yet so constant and thorough, that from our battle ground the shout of final triumph shall first begin. The contest waxing warm, and so should we. Our enemies are in trouble, for their time is short; but the morn will soon break forth, when the Prince of Peace will be seen riding into the city of the kingdom, followed by thousands, and tens of thousands of his infant train!

Fellow teacher—we may fall before this shall take place; but we, too, if faithful, shall return and come to Zion, to witness the glorious exhibition of children singing "Hosanna to the Son of David!"

That all these rich treats to the rational and pious soul, are promised, you do not doubt. Let it afford you patience under discouraging circumstances.

A TEACHER.
FOR ZION'S HERALD.
TAUNTON, MASS.

This is a very pleasant town, situated at the head of sloop navigation upon a river of the same name, which empties into Mount Hope Bay. It is thirty-two miles south of Boston, and has long been a place of considerable note in Bristol county, of which it is one of the shire towns. It covers a large extent of territory.

Its population, which amounts to about 8,000, comprises a considerable amount of wealth, enterprise, and intelligence. There are eleven churches, six of which are upon the "Green," together with the court house, jail, academy, and other public buildings.—There is an extensive calico printing establishment, several cotton mills, a forge, a furnace (converted from a distillery), all of which, added to a brisk trade which they drive with New York and the South, contribute to the population and wealth of the place. It is also a thoroughfare for stages from Boston to New Bedford, Fall River, Newport, and several other places.

In 1792, an appointment for Methodist preaching, was established at "Father Hunt's," about four miles from town, by Lemuel Smith. At this time, as there was but one church upon the "Green," a Methodist society might have been easily formed, if the same labor had been bestowed upon it, as upon the few souls at the above place. But as Father Hunt himself informed me, although he repeatedly urged the preachers to make a trial upon the "Green," yet they all showed a reluctance to every thing of the kind, and therefore the opportunity was lost.

In 1810, another appointment was established at Father Pratt's, on Sandy Hill, about two miles from town, by John Finegan. In 1829, Br. David Calver was stationed at the "Green;" and the appointment continued to be filled by different preachers, up to the present year. But it was now too late for such an enterprise, which should have been commenced years before. Several other churches had now pre-occupied the ground, which added to several other hindrances, wholly prevented success.

When I arrived, I found a class of only thirteen on the "Green," with a small congregation, in very obscure and discouraging circumstances. I instantly saw what was needed—a church—and that while the doors of six houses of worship were thrown open upon the Sabbath, for the accommodation of the people, we should labor in vain, till we obtained one for ourselves. But how should it be done? The society was small and poor, and twice before had been defeated in attempts of this kind. Knowing that "the earth is the Lord's and the fulness thereof," and finding that there is no help in ourselves, I immediately betook myself to prayer to Him, in whom all our strength lieth. I soon saw a happy combination of circumstances, of which I resolved to take the advantage. The "Ware" village, one mile from the "Green," which had now become quite large and important, was without a church, and the people were very desirous to have one. We immediately

said to them, We also want a church, and if you will help us build, we will locate it in your village. The proposition was acceded to. One gentleman stepped forward, and presented us with the best lot in the village—worth 500 dollars. Upon this was erected a church, 41 by 55 feet, with a brick basement, and surmounted by a handsome Gothic tower; the whole finished with great neatness and elegance, the basement excepted.

In all this enterprise, we have not experienced the least opposition from any sect or party; God giving us favor with them all, so that the church has gone up amid the congratulations and good wishes of all our neighbors.

After making allowance for removals, we have an increase of eight members. Our congregation has troubled, and presents quite a different appearance from what it did a year ago. A Sabbath School and Bible Class have also been formed, under very favorable auspices.

S. W. COGESHALL.
May 19, 1835.

FOR ZION'S HERALD.

PRAYING TO SAINTS.

All Protestants agree in protesting against this practice, which prevails among Papists. But are we not in some degree guilty? I heard a minister praying very earnestly to God, for the salvation of the souls of some serious persons, who were bowed at the altar for prayer. The minister suddenly stopped his fervent address to the throne of God for help, and began to pray as fervently to an angel. His language was, "Stop Gabriel, stop, and leave us not; take not thy flight to glory, until thou dost carry, at least, the news of the salvation of one of these souls." (a) Is not this praying to an angel? Is it right? The second case may be found by referring to Zion's Herald of the 13th inst. in a paragraph from the Maine Wesleyan Journal, and which is endorsed in the following editorial language.

"Having been personally acquainted with him, viz. Rev. M. B. Cox, it gives us pleasure to say, that the picture is not overdrawn. The commendation is justly bestowed." (b)

The writer of the article in the Journal, says:—"Permit me here to indulge my feelings, in paying a tribute of love and affection to the memory of the first missionary to Africa. O thou sainted spirit, guide and counselor of my childhood, look from 'glory's radiant blaze,' and light my path to immortality." (c)

Had the "sainted spirit" of Cox stood by the writer when he inscribed this prayer, would it not have said as the angel did to John, "See thou do it not." I think the above cases prove that Protestants sometimes pray to angels and departed spirits. Is it right? I will close these remarks by a quotation from Dr. A. Clarke's sermon on the "Rich man and the beggar." Speaking of the misery of the rich man, he says:—

"He cried out and said, 'Father Abraham, have mercy upon me!' There was a time in which he might have prayed to the God of Abraham, and have found mercy; now he dares not approach that God, whom, in his lifetime he had neglected; and he addresses a creature, who has neither power or authority to dispense blessedness. This is the only instance mentioned in Scripture, of praying to saints; and to the confusion of the false doctrine, which states it to be necessary and available, let it be remembered, that it was practised only by a damned soul, and that without any success."

Yours with respect,
Webster, Mass., May 16, 1835,
IRA M. BIDWELL.

(a) Such an act as this deserves severe censure. Not that we suppose the person who uttered it, really intended to pray to Gabriel, but it seems to be a gross departure from that reverential awe, which characterize all addresses to the Deity. Every one who has heard of the anecdote of Whitefield, in which he is said to have used this very apostrophe, looks upon its repetition as a servile imitation of that good, but sometimes very injudicious man.

(b) All we meant to endorse, was the commendation bestowed upon Br. Cox. Our remarks cannot fairly be made to mean any thing more, as may be plainly seen by reference to them.

(c) This is certainly reprehensible, and would have been omitted by us, had we observed it carefully. We have no doubt the writer in the Journal would most readily agree with Br. Bidwell, that prayer to a departed spirit, cannot in any way be justified. We presume he used the sentence, in the way of invocation; or, perhaps it would more properly come under the figure of speech, called *apostrophe*.

It should be remembered that Papists not only are continually in the practice of praying to saints, but they recommend and endeavor to justify it. No Protestant does this. Herein is the difference. We are glad, however, that our brother has called attention to the subject, as we ought not to practice that, which in theory, we disapprove.—a.

ATHEIST.—The Atheist is an overgrown libertine; and if we believe his own genealogy, he is a by-blow, begot by hazard, and flung into the world by necessity; he moves by wheels, and has no more soul than a wind-mill. He is thrust on by fate, and acts by mere compulsion. He is no more master of his deeds, than of his being; and, therefore, is as constant to his word, as the wind to the same corner; so that the Atheist, by his own principles, is a knave per se, and an honest man only per accidens; in fine, he struts out of dust, and vanishes into nothing.—Univ. Mag. for July, 1794.

FAMILY DEVOTION.—It is a beautiful thing to behold a family at their devotions. Who would not be moved at the tear that trembles in the mother's eye, as she looks to heaven, and pours forth her fervent supplications for the welfare of her children? Who can look with indifference upon the aged father, surrounded by his family, with his uncovered locks, kneeling in the presence of Almighty God, and praying for their happiness and prosperity? In whose bosom is not awakened the finest feeling, on beholding a tender child, in the beauty of innocence, folding its little hands in prayer, and imploring the invisible, yet eternal Father, to bless its parents, its brothers and sisters, and its playmates?

and heavier amid loud cries of "hush," and screams and shrieks of the boy, till they o be laid on with all the strength which the ch held the whip could exert. I rode toward r to expostulate with him, after seeing about blows laid on. On seeing me approaching, r retreated to the house, and the child following his fist behind his back. I saw this, and me time I saw the garment of the child cut, blood running down his legs. Had that fa- government over the child? None at all. another example. The father occupied a ation, but he was a man somewhat remarka- the uniformity of his character. He had ap- a certain amount of labor to his little son, ars old. It was what would occupy only a nutes, but the little boy was fond of play, and d the duty appointed him. Sometime after, r was passing, and saw that the work which r set his son to do, was not performed. He felt that he had not been obeyed. On going into e, he met his son in the hall—"Has that work ne?" "No sir." The father looked at the r. The child saw the grief of his father in his e, and burst into tears, and the parent and pt together.—The same evening the father e was sitting in the church together. In the e was a season of great religious interest. The e of the sanctuary had not yet commenced. egregation were pouring in. The child drew his father, and looked up in his father's face, till bore testimony to his grief. "Father, will ve me for disobeying you this morning?" e character—the moral influence of the fa- had subdued the child. That father some- ministers corporal punishment to his chil- But his moral influence is always the same. es not this man know how to govern his He has several children; all, however, quite e. The two eldest have lately become hopef- They are both preparing for college—both e to be ministers—and both desiring to be mis- s to the heaven! Is not the government of a closely connected with the early conversion, or y ruin of his children?

[From the N. Y. Observer.]
ER FROM AN AMERICAN TRAVELLER
IN FRANCE.

H IN PARIS—GROWING INTEREST IN EVAN-
GELICAL RELIGION.

PARIS, April 21, 1835.

ERS. EDITORS—We have now been abso-
ut in Paris. One of the most obvious objects
rest the attention of an American, upon his
in this city, if he spends a week here, is that
no Sabbath in comparison with what is wit-
in New York, Philadelphia, or any other city
n in the United States, except New Orleans,
is, the stores and shops are generally open on
ered day, especially in the forenoon. In the
g, many of them are shut, to allow the keepers
a season of relaxation, which is usually spent
n at the theatres, the cafe-houses, in promen-
the Boulevards, or in some other place of
ment. In many of the workshops, such as
-makers' shops, &c. &c. men work from morn-
-night. The same is true of mantu-makers,
rs, &c. And vast multitudes of those who do
or on that day are employed only in walking
the streets, visiting the public places, such as
amps Elisees, &c. so that you can scarcely re-
the Sabbath in any thing external. That the
elming majority of the inhabitants of this city
regard to religion, and are profoundly igno-
the true Gospel, is conceded on all hands.

deplorable as this state of things is, there is,
tionably, a growing interest felt on the part of
n favor of religion. Within the last fifteen
true religion has taken root and gradually
ed. There are several excellent Protestant
rs in this city, whose labors are meeting with
g success. It is true, that the number of
and pious attendants at four or five places at
these brethren preach is very small, compared
our large congregations in America; still, they
occasions for thanksgiving to God our Saviour,
years ago, there was scarcely any evangelical
ing in the Protestant churches in this city.

I am yours, &c.

BAMA.—The growth of Alabama is astonish-
ing. It formed a part of the Territory of
issippi from 1798 till 1817, when it was sepa-
rated and placed under a territorial government. It
was admitted into the Union as one of the
States. The population in 1810 was less than
100,000; in 1816, it was 300,000; in 1818, 700,000,
and, more, in two years; in 1820, 130,000,
doubling again in two years; in 1827, 245,000,
and now, up to this time, such has
the rush of emigration during the past five
years, that its population reaches, probably, half a mil-
lion of souls. At the present moment, emigrants,
numbers of them wealthy planters, are pouring
e State in crowds unprecedented in former
Mobile, its commercial emporium, has quick-
ened the impulse; its population has doubled
two years; real estate has advanced one hun-
der cent. within the same time, extravagant
asement may appear, and speculation in landed
ty is at this moment raging as fiercely in its

FOR ZION'S HERALD.
MR. EDITOR.—The following article is from an old Discipline, published in 1801.

OF SLAVERY.
 QUEST. What regulations shall be made for the extinction of the crying evil of African slavery?

ANS. We declare, that we are more than ever convinced of the great evil of African slavery, which still exists in these United States; and do most earnestly recommend to the Yearly Conferences, Quarterly Meetings, and to those who have the oversight of Districts and circuits, to be exceedingly cautious what persons they admit to official stations in our church; and in the case of future admission to official stations, to require such security of those who hold slaves, for the emancipation of them, immediately, or gradually, as the laws of the States respectively, and the circumstances of the case will admit; and we do fully authorize all the Yearly Conferences to make whatever regulations they judge proper, in the present case, respecting the admission of persons to official stations in our church.

2. When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he executes, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he resides.

3. No slaveholder shall be received into society, till the preacher who has the oversight of the Circuit, has spoken to him freely and faithfully upon the subject of slavery.

4. Every member of the society, who sells a slave, shall immediately, after proof, be excluded from the society; (2) and if any member of our society purchase a slave, the causing Quarterly Meeting shall determine on the number of years, in which the slave so purchased would work out the price of his purchase. And the person so purchasing, shall immediately after such determination, execute a legal instrument for the manumission of such slave, at the expiration of the term determined by the Quarterly Meeting. And in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgment of the Quarterly Meeting, such member shall be excluded from the society. Provided also, that in the case of a female slave, it shall be inserted in the aforesaid instrument of manumission, that all her children who shall be born during the years of her servitude, shall be free at the following times, namely—every female child at the age of twenty-one, and every male child at the age of twenty-five. Nevertheless, if the member of our society, executing the said instrument of manumission, judge it proper, he may fix the times of manumission of the female slave before mentioned, at an earlier age than that which is prescribed above.

5. The preachers and other members of our society, are requested to consider the subject of negro slavery with deep attention; (c) and that they impart to the General Conference, through the medium of the Yearly Conferences, or otherwise, any important thoughts upon the subject; (d) that the Conference may have full light, in order to take further steps toward the eradicating this enormous evil from that part of the church of God to which they are connected.

6. The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves, to the legislatures of those States, in which no general laws have been passed for that purpose. These addresses shall urge in the most respectful, but pointed manner, the necessity of a law for the gradual emancipation of the slaves; proper committees shall be appointed, by the Annual Conferences, out of the most respectable of our friends, for the conducting of the business; and the Presiding Elders, Elders, Deacons, and Travelling Preachers, shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power, in every respect, to aid the committees, and to further this blessed undertaking. LET THIS BE CONTINUED FROM YEAR TO YEAR, TILL THE DESIRED END BE ACCOMPLISHED. (c) Amen.

(c) More than one fourth part of the above article is now retained in our discipline. A part of the two first sections is all that remains of it—the four last, are entirely omitted. Why is this? The discipline now contains a few additional items which contemplate as it would seem, the perpetual existence of slavery in our church; because they relate rather to the regulation than extinction of the evil. I hope your readers will candidly compare the above article with that contained in our present form of discipline, and then say, whether there is not an alarming retrograde march in our own church, on the subject of Slavery.

(a) There is no such requisition now! Slaveholders may now be received without being spoken to "freely and faithfully."

(b) Our members may sell slaves now, provided they do not sell them with an intention to enslave them; i. e. provided they do not sell those who were before free, and thus reduce free persons to slavery! And on the same principle, they may buy them now, without executing any "legal instruments for their manumission."

(c) Now we are urged by many of our brethren to keep still!

(d) I hope we shall do so. We have slumbered quite too long. Let the General Conference hear from us at its next session.

(e) Do our Southern Conferences now memorialize the Legislatures of their several States, and continue to do so, from year to year? Nay, they are as still on the subject as the house of death! Blessed is the memory of a Coke and Ashbury who disturbed their consciences on the subject of Slavery, so that they did not forget it for thirty years. O. SCOTT.

"Our publication has been delayed beyond its usual period of publishing, in consequence of the excessive inebriation of our two journeymen. We blush to confess it, but the truth must be confessed. To save another defalcation from this source, we have been under the necessity of parting with them both, and sending to the United States for steady workmen."

We cut the above excellent compliment to American printers and *American Temperance Societies*, from the *Brantford* (Upper Canada) Sentinel. We should think, that it would be better policy for the Canadian people, to establish Temperance papers in their country, and not depend on us for printers.

TRIALS OF THE POOR.

I pass to another sore trial of the poor. Whilst their condition, as we have seen, denies them many gratifications, which on every side meet their view and inflame desire, it places within their reach many debasing gratifications. Human nature has a strong thirst for pleasures, which excite it above its ordinary tone, which relieve the monotony of life. This drives the prosperous from their pleasant homes to scenes of novelty and stirring amusement. How strongly must it act on those who are weighed down by anxieties and privations! How intensely must the poor desire to forget for a time the wearing realities of life! And what means of escape does society afford or allow them? What present does civilization and science make to the poor? Strong drink, ardent spirits, liquid poison, liquid fire, a type of the fire of hell. In every poor man's neighborhood flows a Lethæan stream, which laps him for a while in oblivion of all his humiliations and sorrows. The power of this temptation can be little understood by those of us, whose thirst for pleasure is regularly supplied by a succession of innocent pleasures, who meet nothing and exciting objects wherever we turn. The uneducated poor, without resource in books, in their families, in a well spread board, in cheerful apartments, in places of fashionable resort, and pressed down by disappointment, debt, dependence, and exhausting toils, are driven by an impulse dreadfully strong to the haunts of intemperance; and there they plunge into a misery sorer than all the tortures invented by man. They quench the light of reason, cast off the characteristics of humanity, blot out God's image as far as they have power, and take their place among the brutes. Terrible misery! And this, I beg you to remember, comes to them from the very civilization in which they live. They are victims to the progress of science and the arts; for these multiply the poison which destroys them. They are victims to the rich; for it is the capital of the rich, which erects the distilleries, and surrounds them with temptations to self-murder. They are victims to a partial advancement of society, which multiplies gratifications and allurements, without awakening proportionate moral power to withstand them.—Dr. Channing.

ZION'S HERALD.

BOSTON, WEDNESDAY, MAY 27, 1835.

NEW YORK ANNIVERSARY WEEK.

CONTINUATION OF FOURTH DAY.

THE PRESBYTERIAN EDUCATION SOCIETY, held its anniversary meeting in the evening. Z. Lewis, Esq. presided. The Report stated that 190 young men were prepared for the ministry, in 85 institutions of learning under its patronage, making an aggregate since its commencement of 1049; 141 received during the year; receipts for the year \$35,551 51. The Young Men's Education Society of New York have pledged themselves for twenty-five scholarships. The number of young men disposed to devote themselves to the ministry, has much increased during the past year.

Addresses were delivered by Rev. A. D. Eddy and Rev. Dr. Edwards, urging the importance of a multiplication of evangelical preachers of the Gospel to meet the constantly increasing demands of our population. If we can but raise up, under God, an adequate proportion of well qualified ministers, we need fear no evil from Popery. Who knows but that foreign papists are directed providentially hither, for the purpose of their conversion? Popery is declining, like the retreating darkness of the storm, in Europe, and God may design this land of liberty and religion to be its sepulchre.

FRIDAY, FIFTH DAY.

THE BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held a meeting in the morning at the Chatham St. Chapel. Hon. John Cotton Smith in the chair.

Rev. Chauncy Eddy made a brief but powerful address. Two years ago it was doubted whether such a meeting would be expedient in this city. But the missionary spirit, like the age, is onward! Providential visitations had afflicted the Board during the year, but still it was gathering strength, and was advancing. Winer had fallen, Lyman and Munson had gone to take their seats among the martyrs on high, eight have been called away, but God was still with them. None of the young men looking to foreign fields are disheartened. During the last seven months, a larger sum by \$14,000 had been received than was ever before paid into the treasury in the same time. 66 persons were sent out the past year, 19 more than in any former year. 412 are now in the field, sustained by the Board. 41 churches have been formed by the society. Dr. Payson, in speaking of these societies and anniversaries, says, "It is a glorious age that we live in—though I wish to depart in peace, yet I would not exchange my place in the church for a seat in heaven."

Rev. Mr. Sutton, Missionary from Orissa, next addressed the meeting, and gave affecting details of the wretchedness of pagan communities, especially women and children.

Gov. Vroom of New Jersey, next spoke. The young are the hope of the world. The old are infirm, the middle aged are engrossed in business; the young men, who are the bone and muscle of this nation, are to bear the onus of Christianity over the globe.

Parental neglect causes the want under which the world is perishing. Parents ought to set apart their children for the work, and educate them for the purpose.

Rev. Mr. Abel made an eloquent appeal, which we regret we cannot present to our readers. The same remark must be made in respect to Rev. Mr. Kirk's excellent address.

THE NEW YORK CITY FEMALE MORAL REFORM SOCIETY held its annual meeting at Chatham St. Chapel, in the afternoon. Wm. Brown, Esq. in the chair. Much fastidious delicacy exists, we regret to say, in regard to the truly Christian and benevolent objects of this society. We should like to present our readers with an ample report of its proceedings, but we must forbear.

Rev. Mr. Martin addressed the meeting. He regretted that ministers had so much neglected their duty in preaching on this subject. He had been in the ministry 9 years, but seldom if ever heard a sermon directly on the subject. It seems that one tenth of the decalogue was to be erased. The fashionable delicacy respecting this subject was hypocritical. The sin of licentiousness is tremendously prevalent—more than 30,000 are sent annually to a penitentiary; and by it, and what must be the hell of these suicidal destroyers of virtuous loveliness!

Rev. Mr. Wells, of the Episcopal Church, Boston, next addressed the meeting. He urged the necessity and duty of ministers preaching more directly on this sin. He had thought abandoned females could not be reformed, but facts have proved the contrary. Ladies ought to engage in the work.

Rev. Mr. Patterson said that licentiousness is a formidable impediment to the gospel. It hardens the heart, probably no sin so benumbs the moral susceptibility of conscience. The scriptures denounce it with remarkable emphasis. It is the nourishment of heathenism to the world over. The sacrifice of life had been stated there to be 30,000 per annum. It cannot be less than one hundred thousand. It was even prevailing to an alarming extent in the church.

Rev. Mr. Sprague next spoke, in seconding the resolution submitted by Patterson. 200 millions of dollars are annually expended by licentiousness. Intemperance, slavery, all the vices in the world are not so formidable to the church. When will the church awake to its duty?

THRILLING.—READ IT.

The following from the Advocate and Journal is an instance of the dangers to which the missionaries of the cross are frequently exposed. The account is given by brother T. D. Fulton, missionary to the Cherokee Nation. It is for such men, dear brethren, we ask your prayers and pecuniary aid. Will you—can you—refuse them?

On the 22d of January last, I started to my appointment, after breakfasting the morning. It was raining and cold. By half directions I missed my way, and was soon lost in the Coohulle mountains all day, and till nine o'clock at night. It being very dark, and myself and horse very much fatigued, I concluded to remain where I was during the remainder of the night. I accordingly alighted, took off my saddle, laid it by the root of a tree, and was preparing to lodge myself in the best way I could, when suddenly a panther screamed out most hideously not far from me. I confess I felt much agitated. My horse also was so frightened that I could scarcely control him. I soon put on my saddle, mounted my frightened horse, and made my way through the brush, bamboo briars, and pine holes as fast as I could. It still continued to rain, and consequently so dark that I could see nothing before me. The ungovernable ravings of my horse for some time convinced me that the panther was still pursuing us. In this way I trotted for some two miles, sometimes in the water, sometimes in sink holes, and frequently drawn partly off by the horse by the trees, vines, and bushes. Finally I determined to alight, fix myself in the best way I could, and remain till morning. I accordingly placed my saddle, and before by the side of a tree, sat down on it, spreading the blanket over my legs, and my umbrella over me, holding the bridle of my horse in my hand. Scarcely had I seated myself, when the panther screamed close by me again. The scream was echoed by the doleful yells of many wolves. The owls on the trees above me also hallowed most woefully. My feelings I cannot describe. The hairs seemed to rise on my head, and I realized for a few moments, in imagination, all the horrors of a cruel death. I soon, however, summoned up my stock of courage, and resorted to God in prayer. I thought of the Divine protection and providence of Daniel, of the Hebrew children, &c., and soon I felt as calm as I ever did—even felt happy. O, blessed be God! he is still a "present help in time of need." The panther came close to me; I heard its tail patting the earth, like that of a cat when it was about to leap on its prey. It would then walk round us, and My horse did not seem quite so well contented. He would cringe from side to side as the animal passed near us. In this condition I spent a dreary sleepless night. As soon as the light shone sufficiently bright to see clearly I

espied the panther, which had retreated to a log, standing on its hinder parts, looking very curiously at me. It soon, however, left us, and we proceeded on our way. I arose, and saddling my horse, mounted and rode him through the swamps, and over the mountains during the whole day, until near night, when I found myself, with much joy, at the log cabin of civilized man. O, how good is health, and for the rest of their spirits after dissolution and a happy return to the world again. It is remarkable that the Yn-hean, or sect of the learned, though in health they laugh at the foibles of the more idolatrous sects, yet generally in sickness, in the prospect of death, and at funerals, employ the *Ho-chang* and *Tsun-see*, to offer masses, recite the king, (standard books, of a religious and moral kind thus denominated,) write charms, ring bells, chant prayers, and entreat the gods.

And what is the amount of population now crushed by this degrading idolatry?—Not a mere handful. The Canton Register of 1829, contains an article supposed to have been written by the celebrated Missionary Morrison, which conclusively proves that in 1793 the number of Chinese were 333,000,000! Since that period it has at least quadrupled, and now probably it amounts to 1,332,000,000; so that even China alone, if the original estimate be correct, contains more than what has been in any supposed entire population of the GLOBE!! So fast are they increasing that the Emperor K'ien-Lung in the year 1793 cautioned the people to use sparingly the gifts of nature, for "the land did not increase, although the mouths did."

The Roman Catholic Jesuits established several hundred years since a mission in this country. But they have been of but little advantage to the cause of Christianity. Rev. Mr. Bridgman, missionary of the A. B. C. F. M. says—

Whether so intended by them or not, the Catholics have given strong support to the idolatry of this empire. If they have not done this in withholding from the Chinese the Bible, when it was in their power to have given it to them, they have done it by the performance of their own rites and ceremonies. Instead of instituting and superintending foundries of cannon, and reaching after secular power, as did the friend and teacher of Kanghe, they had opened the batteries of the press, and published the Holy Scriptures, and sought to enlighten the people with the light of truth, these idols would doubtless have fallen. So small is the apparent difference between the religion of the Catholic and the Chinese, that it is not strange that such a man as father Premeau should have said, "in no other part of the world, has the prince of darkness so well counterfeited the holy manners of the true church."

The work of evangelizing China will be one of years, and it will require men who will devote themselves for LIFE to the cause—men who will patiently labor, unmoved by the greatest obstacles. We said—*for life*. For much cannot be accomplished until a knowledge of the language is obtained by the missionary. If, after he has obtained this, and is consequently prepared to operate successfully, he leaves his mission, nothing will be effected. IT SHOULD BE FOR LIFE.

As the Chinese government forbids the public preaching of the gospel, our missionaries must operate principally by means of the press. The Chinese are emphatically a bookish people. Their strong hold can therefore be attacked in this way with great success. The ground is already prepared. Drs. Morrison and Milne have translated the whole Bible into the Chinese language. These should constantly be reprinted until every nook in that vast empire shall have this sacred book. Deluge China with the Bible, and her salvation is sure. Their methods of printing are thus described by Mr. Bridgman:

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About a century ago Kanghe invented, or at least brought into use, moveable metal types. His successor, Kienlung, was so delighted with these types, that he called them the "congregated pearls." But strange to tell, he soon after caused them to be melted down, and his imperial majesty, Kaeking, suffered or rather compelled them to go into entire disuse.

Of late years several attempts have been made by Europeans to employ moveable metal types, which would combine cheapness, elegance, and facility of use. None as yet seem to prove so satisfactory as those recently prepared under the care of the Rev. Mr. Dyer, of the London Missionary Society, at Penang. The types were cast in moulds taken from wooden blocks, and produce, judging from the specimens which I have seen, as fair a character as any of the types cut by the best artists in China.

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Every heart should throb in unison with the designs of our Parent Board respecting this very interesting station. It will become one of the most important missions under the patronage of the church.

FEDERAL STREET THEATRE BECOME A CHURCH.—A church was formed recently from Rev. Mr. Winslow's, in this city, and on the first of July will take possession of the desk but recently occupied and disgraced by Mr. Abner Kneeland.

ANECDOTE.—A pious woman under discouragement and doubt, thus complained to a minister: "I fear my heart is destitute of grace. I am dead, twice dead, and plucked up by the roots." The minister replied—"The other day I heard an outcry, 'John is in the well! John is in the well!' (a little boy six years old,) left my study, ran into the yard, heard my wife exclaiming, 'John is dead! John is dead!' I approached the well and inquired, 'John, are you dead?' John replied, 'Yes, father, I am dead.' I was very glad to hear him say he was dead."—*Christian Secretary.*

COMMENT.—Many excellent Christians suppose that the worse they think of themselves, the better, in fact, they are. We have frequently heard them represent themselves as "being like a cage of unclean birds." Let Christians state the case truly. Do they love God, they *adore* in Christ? How then can their hearts be "cages of unclean birds"—a dead, twice dead—plucked up by the roots?"

The following brethren are to represent the N. Y. Conference, at the GENERAL one:—P. Rice, M. Richardson, S. Marindale, J. B. Stratton, N. Bangs, P. P. Sandford, D. Ostrander, Laban Clarke, B. Waugh, W. Jewett.

THE Board of the Missionary Society of the M. E. Church have voted to recommend that brother R. SPALDING AND HIS LADY, on account of their ill health, ought not to return to Liberia. They will, consequently, remain in this country.

NEW YORK METHODIST PROTESTANT is the name of a periodical recently established, by what we call in this section, *radicals*. It is of the size of the Advocate, and edited with some ability, but lacks *nerve*. Great reformers, at the present day—especially those who are struggling for freedom from the iron grasp of ecclesiastical tyrants, Bishops, (who, with avicious gripe, seize upon the churches as their own property, and proudly "lord it over God's heritage!")—should have more than ordinary bone and muscle to meet the terrible contest.

The Editors say, "Our struggle will be an arduous one; and against fearful odds in point of wealth and ecclesiastical power, are idolaters. For, though many of the learn-

ed affect to despise their popular superstitions, and to deride all worship, except that paid to the great and visible objects of nature, heaven, and the earth; yet their own system is incapable of raising them above that which they affect to content; and at the hour of death, finding that some god is necessary, and not knowing the true God, they send for the priests of false gods, to pray for their restoration to health, and for the rest of their spirits after dissolution and a happy return to the world again. It is remarkable that the Yn-hean, or sect of the learned, though in health they laugh at the foibles of the more idolatrous sects, yet generally in sickness, in the prospect of death, and at funerals, employ the *Ho-chang* and *Tsun-see*, to offer masses, recite the king, (standard books, of a religious and moral kind thus denominated,) write charms, ring bells, chant prayers, and entreat the gods.

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ANECDOTE.—A pious woman under discouragement and doubt, thus complained to a minister: "I fear my heart is destitute of grace. I am dead, twice dead, and plucked up by the roots." The minister replied—"The other day I heard an outcry, 'John is in the well! John is in the well!' (a little boy six years old,) left my study, ran into the yard, heard my wife exclaiming, 'John is dead! John is dead!' I approached the well and inquired, 'John, are you dead?' John replied, 'Yes, father, I am dead.' I was very glad to hear him say he was dead."—*Christian Secretary.*

COMMENT.—Many excellent Christians suppose that the worse they think of themselves, the better, in fact, they are. We have frequently heard them represent themselves as "being like a cage of unclean birds." Let Christians state the case truly. Do they love God, they *adore* in Christ? How then can their hearts be "cages of unclean birds"—a dead, twice dead—plucked up by the roots?"

The following brethren are to represent the N. Y. Conference, at the GENERAL one:—P. Rice, M. Richardson, S. Marindale, J. B. Stratton, N. Bangs, P. P. Sandford, D. Ostrander, Laban Clarke, B. Waugh, W. Jewett.

THE Board of the Missionary Society of the M. E. Church have voted to recommend that brother R. SPALDING AND HIS LADY, on account of their ill health, ought not to return to Liberia. They will, consequently, remain in this country.

NEW YORK METHODIST PROTESTANT is the name of a periodical recently established, by what we call in this section, *radicals*. It is of the size of the Advocate, and edited with some ability, but lacks *nerve*. Great reformers, at the present day—especially those who are struggling for freedom from the iron grasp of ecclesiastical tyrants, Bishops, (who, with avicious gripe, seize upon the churches as their own property, and proudly "lord it over God's heritage!")—should have more than ordinary bone and muscle to meet the terrible contest.

The Editors say, "Our struggle will be an arduous one; and against fearful odds in point of wealth and ecclesiastical power, are idolaters. For, though many of the learn-

ed affect to despise their popular superstitions, and to deride all worship, except that paid to the great and visible objects of nature, heaven, and the earth; yet their own system is incapable of raising them above that which they affect to content; and at the hour of death, finding that some god is necessary, and not knowing the true God, they send for the priests of false gods, to pray for their restoration to health, and for the rest of their spirits after dissolution and a happy return to the world again. It is remarkable that the Yn-hean, or sect of the learned, though in health they laugh at the foibles of the more idolatrous sects, yet generally in sickness, in the prospect of death, and at funerals, employ the *Ho-chang* and *Tsun-see*, to offer masses, recite the king, (standard books, of a religious and moral kind thus denominated,) write charms, ring bells, chant prayers, and entreat the gods.

And what is the amount of population now crushed by this degrading idolatry?—Not a mere handful. The Canton Register of 1829, contains an article supposed to have been written by the celebrated Missionary Morrison, which conclusively proves that in 1793 the number of Chinese were 333,000,000! Since that period it has at least quadrupled, and now probably it amounts to 1,332,000,000; so that even China alone, if the original estimate be correct, contains more than what has been in any supposed entire population of the GLOBE!! So fast are they increasing that the Emperor K'ien-Lung in the year 1793 cautioned the people to use sparingly the gifts of nature, for "the land did not increase, although the mouths did."

The Roman Catholic Jesuits established several hundred years since a mission in this country. But they have been of but little advantage to the cause of Christianity. Rev. Mr. Bridgman, missionary of the A. B. C. F. M. says—

Whether so intended by them or not, the Catholics have given strong support to the idolatry of this empire. If they have not done this in withholding from the Chinese the Bible, when it was in their power to have given it to them, they have done it by the performance of their own rites and ceremonies. Instead of instituting and superintending foundries of cannon, and reaching after secular power, as did the friend and teacher of Kanghe, they had opened the batteries of the press, and published the Holy Scriptures, and sought to enlighten the people with the light of truth, these idols would doubtless have fallen. So small is the apparent difference between the religion of the Catholic and the Chinese, that it is not strange that such a man as father Premeau should have said, "in no other part of the world, has the prince of darkness so well counterfeited the holy manners of the true church."

The work of evangelizing China will be one of years, and it will require men who will devote themselves for LIFE to the cause—men who will patiently labor, unmoved by the greatest obstacles. We said—*for life*. For much cannot be accomplished until a knowledge of the language is obtained by the missionary. If, after he has obtained this, and is consequently prepared to operate successfully, he leaves his mission, nothing will be effected. IT SHOULD BE FOR LIFE.

As the Chinese government forbids the public preaching of the gospel, our missionaries must operate principally by means of the press. The Chinese are emphatically a bookish people. Their strong hold can therefore be attacked in this way with great success. The ground is already prepared. Drs. Morrison and Milne have translated the whole Bible into the Chinese language. These should constantly be reprinted until every nook in that vast empire shall have this sacred book. Deluge China with the Bible, and her salvation is sure. Their methods of printing are thus described by Mr. Bridgman:

This art was known in China early in the 10th century, four or five hundred years earlier than it was known in Europe. From the earliest to the present time, their mode of printing has been remarkably simple. The characters are cut on wooden blocks of the size of the page to be printed, forming a stereotype like that used by the western nations. From these blocks the impression is taken off by a single person, by his own hands, without the aid of any machinery whatever. In this way the work can be executed with much rapidity and elegance. But in large works the blocks will be cumbersome and occupy much space: while for light, ephemeral works it requires too much time and expense to procure them. Hence in movable types have been considered a great disadvantage for diffusing Christian and useful knowledge among the nations speaking the Chinese language.

About a century ago Kanghe invented, or at least brought into use, moveable metal types. His successor, Kienlung, was so delighted with these types, that he called them the "congregated pearls." But strange to tell, he soon after caused them to be melted down, and his imperial majesty, Kaeking, suffered or rather compelled them to go into entire disuse.

Of late years several attempts have been made by Europeans to employ moveable metal types, which would combine cheapness, elegance, and facility of use. None as yet seem to prove so satisfactory as those recently prepared under the care of the Rev. Mr. Dyer, of the London Missionary Society, at Penang. The types were cast in moulds taken from wooden blocks, and produce, judging from the specimens which I have seen, as fair a character as any of the types cut by the best artists in China.

The lithographic press has recently been applied to Chinese printing at Macao, by J. R. Morrison, Esq. assisted by a native Christian, who is learning the art, and at Batavia, by the Rev. Mr. Melhuus. The elevation of the character above the surface of the stone is so small, that an impression can be taken on both sides of the thinnest Chinese paper. This by their own method of printing the Chinese can never do.

Every heart should throb in unison with the designs of our Parent Board respecting this very interesting station. It will become one of the most important missions under the patronage of the church.

FEDERAL STREET THEATRE BECOME A CHURCH.—A church was formed recently from Rev. Mr. Winslow's, in this city, and on the first of July will take possession of the desk but recently occupied and disgraced by Mr. Abner Kneeland.

ANECDOTE.—A pious woman under discouragement and doubt,

As our means are but small, at present, we yet earnestly call on every editor who is a religious and civil liberty, to do all in his power to aid our readers acquainted with our paper and ob-

such a thing as fighting *bugbears*, conjured the diseased imagination. We, of course, do to insinuate that the reverend editors of so re- pious a paper as the "New York Methodist Protes- tant Conference Journal" appears to be, are doing no.

We are very anxious to know all about the and ecclesiastical power" with which they have at such "fearful odds," we shall be happy to with their request and exchange.

FROM A LADY'S ALBUM.

As blows the summer gale,
At twilight's evening hour,
When bidding up the moonlit vale,
Or hushing through the bower—

As sings the feathered tribe,
When trees put beauty on,
And birds, that sweep the mountain side,
And chilled the earth, are gone—

As rolls the placid stream,
Amid the meadows gay,
When lighted by the moon's pale beam,
It ripples on its way—

As life's smooth tide roll on with thee—
Home to a blest eternity.
2, 1835.

WESLEYAN ACADEMY.

Summer Term in this Institution will commence Tuesday, June 3, we would present its claims to us thus early.

Our personal knowledge of it, when compared with other similar Academies in the country, we can recommend it as one of extraordinary merit. Its teachers are pious, and thoroughly acquainted with the sciences they profess to teach. In the boarding house, prayer and class meetings are held weekly, and of the students have been converted to God. Our parents desire to have their children under a salutary influence, let them be sent to Wilbraham.

REVIVALS.

It may not be unacceptable to the readers of the Herald to receive some further account of the revival in Wilbraham. The glorious work which commenced at the camp-meeting in September last, and of which was given at that time, was powerful and successful, and resulted in the conversion of about thirty in connection with our congregation. Nearly all of them belonged to the academy. This revival indeed followed by an unusual earnestness on the part of the church, for entire sanctification; and I am sure, that there is good reason to believe, that a number through faith obtained the indescribable of a clean heart. Nor is this blessed subject yet at an end. There was no special revival during the winter, but since the present term commenced, perhaps ten have passed from death unto life; and others pressed a desire for salvation. Our present prospects are encouraging. We have received on trial in this more than seventy, and more than one hundred in our new chapel is nearly completed, and is ap- pointed to be dedicated to God, on Sabbath, the 24th inst. with our last quarterly meeting for this con- gregation. Sermon by Dr. Fisk.

It is not yet closed the record of God's mercy to Wilbraham. The South parish has also been highly favored, and quarterly meeting, in connection with a four setting, was held there, and continued for nearly six weeks; during which time, or more, were converted, and many more were awakened. The good work con- tinued in that meeting through the winter, till more than came its happy subjects. Our Presbyterian brethren united with us in the good cause, and have shared in the fruits of this revival. Upwards of twenty joined our church in that parish on trial. The Pres- byterian church at the North parish have also been fa- vorably with a gracious ingathering.

Yours, &c.
R. RANSOM.

Wilbraham, May 11, 1835.

TOPSFIELD SOCIETY.

The society originated in the following manner: In the year 1830, a few brethren (among whom were brothers and sisters) named that will ever be held in grate- ful remembrance by this people, from Ipswich, came to the place, and established weekly meetings for prayer and devotion. A revival soon succeeded, and several of the subjects of God's grace.

The following year, a small but neat and com- modious chapel was erected, and dedicated to the worship of God. The present state of the society is such as to give ground for the most sanguine expec- tations. Many late have found the way to the great price, and several others are earnestly seek- ing it.

present number of church members, including those on trial, is 33. We have a Sabbath school con- sisting of 30 scholars, and a choir of 15. The church is in a flourishing state, and has be- come a place of refuge for the poor and the afflicted.

Local Preacher in Charge.

THE LATE FIRE.

part of last week's papers we gave information of which occurred on the Monday previous. We were able to give the particulars.

fire commenced in a carpenter's shop in Blackstone by the upsetting of a spirit-glass lamp. Aided by breeze from the north-west, it burnt with great fury, and immediately communicated to several ad- jacent shops.

number of buildings destroyed is about 30, includ- ing shops and stables. It is said that there has been a fire, since 1797, a period of 48 years, so dis- asters, and one by which so many families have been made destitute.

was a period of about 30 minutes, when it seem- ed its extension to the water's edge, a distance of a mile, was inevitable. The wind, however, suddenly changed, and gradually died away.

loss. From the best information we can gather, it far from fifty thousand dollars. The amount of loss on this sum, as near as we can ascertain, is thirty thousand.

or five persons, members of the Fire Department, were injured. One man had his arm and leg broken, and another was considerably scorched and burnt. A young boy by the name of Mary Swan, was so burnt in en- tering to save her trunk, that it is supposed she will never recover.—B.

ONE FACT AMONG MANY.

A. Stevens has furnished us with the following for- ward. SHALL POPERY BE LET ALONE? An- swer yourself, reader. Oh, resolve, in the name of the truth, to sacrifice yourself, if necessary, to the cause of truth. Stop not short of the late ANNihilation of this infernal scheme.—Immortal and bar-bound—are in danger. The X is before them, and one after another, they are

EVERY BROTHER—I am not a little astonished at the sympathy of many ministers of the gospel of the ever living God, on the subject of Popery. Some there know but little about it, and say less; while others profess to know, cry, "LET IT ALONE!"

Let what alone?—that which has burnt alive some of the best men the world ever knew?

Let what alone?—that which curses the liberty of the press?

Let what alone?—that which tramples on the blessed Word of God—which eats like a canker the root of your Tree of Liberty—which is defying your laws, bewitching your children, alarming your religious assemblies, and threatening the destruction of the property and lives of your citizens?

Let what alone?—that which is putting out the eyes of the soul, cursing the world, defying heaven, blaspheming God, and peopling hell?

LET IT ALONE! What—that which is forbidding the diffusion of knowledge, binding the intellectual powers, searing the conscience, encouraging riot and murder? What! let that alone, which is imposing on your chari- table institutions, and contemplating your ruin, your utter ruin, civil and religious?

Ah, my brother, if you never want to see, or have any hand in bringing about the long looked for day, when the "knowledge of the glory of the Lord shall fill the earth," then "let Popery alone." If, as Americans, you care nothing about your dear-bought liberties—nothing about your descendants—nothing about your religion—nothing about the world—then, "let Popery alone."

Many of my countrymen at home (England) who are distinguished for piety, philanthropy, learning, and love of civil and religious liberty, often speak of America as being in danger of realizing the horrors which the page of history unfolds! But, as they are distinguished clergymen to me, they are too few to excite alarm. But the other day, "said one papist under the instruction of a priest, is capable of doing more mischief than a thousand of the most wicked men among you? Every English child knows the story of Guy Fawkes; and thousands of little tongues sing every 5th of November—

"Gun-powder plot,
Shall ne'er be forgot," &c.

But where am I going? I intended only to show you, that the Romish Church is enriching herself by every possible means, as she always has done, in order to buy power—to purchase large tracts of country, and dazzle the people with splendor. One way of doing this, is by obtaining legacies. This is often done in the most fraudulent manner, not from their deluded followers only, but from others.

Look at the following, which scores in one of your cities, in one of the middle States, known to be true, as the facts came into open court.

About four years since, a member of the Methodist church, who was a native of Ireland, accumulated by his industry a handsome property. He was taken sick, and remained so a long time. The officiating Roman priest visited him, and was, apparently, very kind to him and his family, and won their confidence. The sick man at length became insane. The priest advised a removal to the Dispensary, of which the papists have the control. The family consented, and he was placed under the care of the "Sisters of Charity." His will was made previously to his removal. He died—behind! another will appears, in which a large sum was left for the priest in question, a large sum for St. Patrick's Church, and the rest for his lawful wife in Ireland! The distressed family knew not what to do; there was his last will with his signature. No money to support an action, their friends doubted the propriety of bringing one; and it rested a while. At length the case was tried, and it was shown that the deceased was a papist—that he had no wife in Ireland—that the plaintiff was his lawful wife (then a widow), and that the priest got the instrument drawn up, and obtained the deceased man's signature when in a state of insanity!! The counsel for the priest was so affected, that he refused to plead against the poor, distressed, cruelly-treated widow.

The deceased brother was a member of the church where I preached in turn with other ministers. I give the above from memory.—The whole transaction was published, and is in my possession, but not at hand, or I would send it with this letter. MUST POPERY BE LET ALONE?

Yours in the gospel of God our Saviour,
REV. A. STEVENS.

TO CORRESPONDENTS.—We should be pleased to insert a communication from "Crude," on the subject of Parental Government, written with a little more care and pains. He is too severe, and his remarks are a little too "crude."

The letter from the Rev. C. K. True, upon the word *doctus*, will appear soon.

The poetry of "A." is tolerable. But as it is simply telling us that the writer prefers to be buried in three different cells, we do not think it worth while to publish it. The following lines will show that we are right:

Give me a grave beneath the deep.
Again—
Or cast my poor remains into
The flame, when I expire.

Again—
I ask a hiding place on earth.
We fear it will be very difficult to gratify friend A. in this thing. The following is rhyme but not poetry:

Let my uncomeliness obtain
Some friendly hiding place;
Nor let the stormy wind and rain,
Beat in upon my face.

"N's" questions will be noticed before many weeks.

EXPERIENCES OF THE PREACHERS.

We again call the attention of our brethren to the subject mentioned in the following article. Would it not be well for the next Conference to take some order upon it.

MR. EDITOR—I have recently seen a suggestion in the Herald, which struck me very favorably. I refer to the suggestion respecting the propriety of our getting up such a book or books as was got up in England by the venerable Wesley and his helpers, called the "Preachers' Experiences."

It is my opinion sir, that such a work would be of great service to the church and to the world. It would furnish much desired information on the early history and parentage of the ministry of our church. It would furnish an abundance and rich variety of information on the subject of Christian experience; not only in conversion, but in trying circumstances; and, what is of more importance still, in seeking for, and obtaining the blessing of perfect love. It would present the operations of the Spirit in calling men to the gospel ministry. In fine, it would give to the church a more interesting view of her ministry, by pre- senting the encouraging and trying circumstances under which it has generally labored. I venture to predict that such a volume or volumes, (for each conference might produce one or more,) would be among the most popular and useful works ever issued from our press.

A MEMBER OF THE N. E. CONFERENCE.
May 14, 1835.

N. Y. STATE TEMPERANCE SOCIETY.—This is one of the most persevering, most efficient, and noblest institutions in this country. Its extensive labors in the Temperance cause, and the salutary results which have fol- lowed, entitle it to the respect, countenance and assist- ance, not only of its own State, but of the whole nation. It has expended a great deal of money, and met with much opposition, but nothing daunted by this, it continues to add money to expenses already large—to add new enterprises to measures already extensive, and strength to efforts already efficient and vigorous. Many thousands of its publications are circulated gratuitously, spreading on every hand the healthful streams of Temperance and morality, and thus indirectly leading men to religion and to heaven. Some idea may be formed of the enterprising spirit of Mr. Delavan, the Secretary of the Society, by a paragraph on the first page, headed "Can it be done?"—B.

BOSTON IRISH PROTESTANT ASSOCIATION.

The Irish Protestants in this city have recently formed an Association with this title. We rejoice to see it, and hope they will have the countenance and aid of all Protestants. We are acquainted with some of them and know them to be worthy and upright men. The following is the Preamble of their Constitution.

The undersigned, being convinced that the Irish Pro- testants of this city, have been too neglected of their moral and intellectual improvement, have associated them- selves under the following Constitution—to correct this defect by debates, lectures, social religious meetings, bible classes, and such other modes as may suggest themselves;—fully believing that the dissemination of correct moral and religious sentiments, and a familiar understanding of the Holy Scriptures, will be the most effectual means of removing the existing prejudice against the Irish people, as well as conducing to the individual happiness and elevation of those who participate.

The terms of admission to membership, are, for gentle- men under the age of twenty-one, one dollar—others, one dollar and fifty cents—and ladies, fifty cents, per annum. No persons are eligible to membership, except such as are willing to take the Bible as their rule of faith and practice.—B.

STAGES FROM ALBANY TO SPRINGFIELD.—This line is an imposition upon travellers, from beginning to end. It is time the public should be cautioned respecting them. We were thirteen hours and a half, recently, journeying 46 miles. If we had walked we would have saved time. At one place we waited 50 minutes for a change of stages, &c. We hope the proprietors will take this hint. At least, they shall see it.

TEMPERANCE TALES.—Five of these tales have been recently published in a volume, beautifully bound and lettered. Mr. Sargent, the writer, has thrown about these simple narratives a wisdom in the manner of re- lation, which carries away captive the heart of the reader. They have already done immense good. "My Mother's Gold Ring," the first of the series, has passed through thirty-one editions, a thing unknown in the history of any other tract of 24 pages, in the same space of time. We have been assured by the publisher that these relations are all of them substantially true. They ought to be in every Sabbath School.—B.

THE MISSIONARY CAUSE.—In our last paper, we presented cheering intelligence of the prosperity of the missionary cause, so far as it relates to its financial concerns. It is receiving fresh impulse from every quarter. The whole Christian world will soon turn to this noble, glorious, heaven-born, heaven-directed enterprise, as the day-star of its cherished hopes and prospects. What is already doing, should beget in our hearts devout thank- giving to God—what remains to be done, should impel us to redoubled exertion.

The Advocate and Journal of the 15th inst. acknowl- edges from various sources, the sum of \$4,641 88, in aid of the missionary funds. This is independent of that collect- ed at the recent Anniversaries.—B.

FOR ZION'S HERALD.

DIALOGUE.

"What do you think of the temperance lecture last night?" said a cold water man, very seriously, to his friend.

"I didn't like it at all. It did much hurt to the temperance cause. There are facts, as Mr. B. calls 'em, was too bad to mention in the house of God, especially on Sabbath evening."

"I perceive you are not a friend to temperance."

"It's good enough, but they carry things too far. I don't like total abstinence. I really feel better for taking a little 'casualty'—it does me good—I can do more work. It's a good thing in the place, too, to have some one to sell rum, to prevent the sale of money from going out of the place. Only look at Mr. Q., he's got a fine, elegant house, and is a man of property. Now, if Mr. Q. hadn't sold it, he couldn't have got along so fast in the world."

"You say a little rum does you good, &c. So says every drunkard. But such apologies are quite out of date. We have the testimony of at least 2,500,000 of our American citizens, against the use of distilled spirits, as a beverage or in any form. A host of our most laborious citizens, who have thoroughly tried the experiment, unequivocally declare, that they feel better, and can perform more labor without the stimulus. The trembling limbs and bloated face of every drunkard, proves this to be true. As to Mr. Q.'s selling rum being beneficial to the place, I think you are quite mistaken. Did you not know that Mr. Q. is keeping perhaps fifty, poor, degraded and wretched, while he is acquiring wealth by their hard earnings? Now, would it not be better for the place, if Mr. Q. should relinquish his nefarious traffic, and these individuals should become wealthy and sober men?"

"You don't mean to say that you think rum is the occasion of these individuals being poor and wretched, who take a little 'casualty,' hey?"

"Yes, sir, in nine cases out of ten. Only look at Mr. Q.'s customers, (I mean those who purchase so much of rum,) they are not generally men of property or respectability. Many of them once had both; but now they are gone, and what has been the cause?—Rum. Read 'the story of the drunken wife,' in Zion's Herald, 13th inst., and there you will see depicted in lively colors, the cause of poverty and misery."

"What you would 'ave us leave off drinking rum entirely, though?"

"Certainly; never drink another drop, and you'll soon be above board, and your family happy, and it's possible then, you may get as elegant a house as Mr. Q."

"Well, I'll try it; at least, I'll not drink any for a month."

"That's right,—a good resolution! Try it one month, and then you'll begin to think that Mr. B.'s facts, were really facts. Good bye."

"Good bye, sir."

A CAREFUL OBSERVER.

No, no; your advice, good friend, did not go far enough. A month is not a sufficient time to make so great an ef- fort. Propose a trial for life.

ALBANY TEMPERANCE HOUSE.—This is one of the noblest and most praise-deserving establishments in the land, and we heartily recommend it to all our travelling friends. The bar-room is such a place as it should be—no wines, no fermented liquors. A large pitcher of pure, sparkling cold water, takes the place of these poisons. On the centre-stand of this room lies a Bible, the Quarterly Temperance Intelligencer, the Sabbath, and other moral and religious publications. At the table (which, by the way, is furnished in the very best style), there is no boisterous noise—all is quiet and pleasant. But what pleased us more than all was, that on Sabbath morning our landlord came to our room and invited us down to family prayers. He read a chapter, sung, and then re- quested one of the company to pray. This gentleman's name is SAFFORD.

Don't forget it. The house is in North Market street.

The affecting circumstances related in the following article occurred in the city of Philadelphia, a few years since. The article itself may be found in the notes to a volume of American poetry, by Mr. Woodworth.

"Some years since, a young man, by the name of Brown, was cast into the prison of this city for debt. His manners were very interesting. His fine dark eyes beamed so much intelligence, his lively countenance expressed so much ingenuously, that I was induced contrary to my usual rule, to seek his acquaintance. Companions in misery, we soon became attached to each other."

"Brown was informed that one of his creditors would not consent to his discharge; that his hand had been very much, (as is usual in such cases,) and made a sol- emn oath to keep him in jail 'till he rotted!' I watched Brown's countenance, when he received this information; and whether it was fancy or not I cannot say, but I thought I saw the cheering spirit of hope in that moment desert him for ever."

"Nothing gave Brown pleasure but the daily visit of his amiable wife. By the help of a kind relation,

she was enabled to give him sometimes soup, wine, and fruit; and every day, clear or stormy, she visited the prison to cheer the drooping spirit of her husband. She was uncommonly pretty. She seemed an angel, administering consolation to a man about to converse with angels."

"One day passed the hour of 1 o'clock, and she came not. Brown was uneasy. Two, three, and four passed, and she did not appear. Brown was dis- tressed. A messenger arrived; Mrs. B. was very dan- gerously ill, and supposed to be dying in a convulsive fit. As soon as Brown received this information, he darted to the door with the rapidity of lightning. The inner door was open; and the jailer, who had just let some one in, was closing it as Brown passed violently through it. The jailer knocked him down with a masonry iron key which he held in his hand; and Brown was carried back lifeless and covered with blood, to his cell."

"Mrs. Brown died; and her husband was denied even the sad privilege of closing her eyes. He lingered for some time; till, at last he called me, one day, and, gazing on me, while a faint smile played upon his lips, he said, 'He believed that he was more kind than his creditors.' After a few convulsive struggles, he expired."

"Legislators and sages of America! permit me to ask you, how much benefit has that creditor derived from the imprisonment, and consequent death of an amiable man, in the bloom of youth, who without this cruelty, might have flourished, even now, an ornament and a glory to the nation?"

Who can read the above pathetic and unadorned nar- rative, without tears? How dark and desolate is human existence, without fellow feeling, affection, and sympathy. How grossly do we depart from that elevating and holy requirement of our Heavenly Father, that we should "love one another," when, to gratify our sordid and un- holy propensities, we imprison, cast off, and poison each other's happiness. To us, it seems a wicked act, that could even an enemy—but oh, how deeply de- voured—how entirely devoid of the "milk of human kindness," must that heart be, which could bring such days of distraction and nights of unrelenting sorrow, upon an un- offending creditor, and his amiable and devoted wife! Upon reading such a narrative, our sensations are altogether past description, and we blush and weep to think, that

"Man's inhumanity to man,
Makes countless thousands mourn."

How painful the thought, that the husband was denied even the sad privilege of closing the eyes of his affection- ate wife. We do not wonder that under this inexpressible distressing affliction, his spirits sunk, and that he soon died, broken hearted.—B.

PLAGIARISM.—The following is an instance of a neat plagiarism on a small scale, by the Sabbath School Treas- ury. It will be observed by comparison that our article in many places is not altered at all, in others a word or two changed.

[From the Treasury, for May.]
CHILDREN, READ THIS!
Children offend their friends when they conceal the wrongs they have done, by telling false- hoods. And this they will do because they fear they shall be punished, if detected. But, oh, how unhap- pily must these children feel, who, for the sake of avoiding a little pain, will tell a lie, and run the risk of losing their immortal souls. How wretched must the weeping child have felt, of which the following article speaks! Now, let me ask the little boy or girl who is reading this,—Would it not have been better for him to have gone to the apothecary's house, although it might have made him a longer walk, than to have let his dear kind parent suffer so much pain for want of the medicine? And then, after he had done so, to keep his father from knowing it, by speaking an untruth, was worse still—was it not?

[From the Herald of April 1.]
CHILDREN, READ THIS!
Sometimes when children feel that they have done wrong, they try to hide it by telling falsehoods, for fear of being punished. But, oh, how un- happily must these children feel, who, for the sake of avoiding a little pain, will tell a lie, and run the risk of losing their immortal souls. How wretched must the weeping child have felt, of which the following article speaks! Now, let me ask the little boy or girl who is reading this,—Would it not have been better for him to have gone to the apothecary's house, although it might have made him a longer walk, than to have let his dear kind parent suffer so much pain for want of the medicine? And then, after he had done so, to keep his father from knowing it, by speaking an untruth, was worse still—was it not?

Dear children, beware of telling falsehoods! "All that is in the heart will be made manifest, and the lake which burneth with fire and brimstone," God says so.

Chapter of News.

There was exported from Boston, during the year 1834, 240,948 gallons of N. E. Rum.

A man by the name of Rial Draper, has recently been tried at Utica, and sentenced to three months imprison- ment, and a fine of \$15, for throwing a dead cat into a neighbor's well.

Stephen Sayer, of Newark, N. J., was committed to prison in that place, a few days since, for discharging a pistol, loaded with ball, at William Derrah, a dryman, who was but slightly injured. The affair grew out of a controversy which had taken place some days previous about a dog, in the progress of which Derrah had beaten and bruised Sayer considerably.

As Mr. James Stewart, a respectable citizen, was pass- ing in his wagon, on the 4th inst., in Butler county, Ohio, with his wife and niece, a tree standing near the road broke off, fell across the wagon, and crushed the three persons to death: the horses escaped unhurt.

A true bill has been found against Agostino Rabello, a Portuguese, who so cruelly murdered a boy in Connec- ticut a few weeks since. His trial is postponed to August.

A juggler, by the name of Wheeler, a few days since, while in the exercise of his vocation, running a saw- down his throat, perforated some vital part, which caused his instant death.

We learn that the Hotel of Mr. James Knapp, of Fair- field, Conn., took fire on Sunday last, and was wholly con- sumed, together with his stock of goods and most of the furniture. Loss about \$3,000—no insurance.

The scarcity of hay, has been very severely felt in many places. In Calais the scarcity has been so great that 180 head of cattle have died. Many have also died in the vicinity of Quebec.

Beautiful statuary marble, said to be of the finest tex- ture, and of snowy whiteness, has been discovered in the neighborhood of Lynchburg. In some places it runs into the verd antique variety.

One of the convicts in the State Prison at Wethersfield, Conn., was killed by another convict, who occupied the same cell, last Friday week. Both of them were over sixty years of age, and were not required to work.

The Bangor mill dams were carried away by a freshet, on Monday last week, and two lives were lost.

A Spanish brig was under seizure at Gibraltar, on the 1st of April, having been found with the outfit for a slaving voyage.

One of the English papers contains an account of the sudden death of a boy from a marble in his throat. It ought to be a caution for children.

NOTICE.

The Trustees of the N. E. Conference are hereby notified to meet at Lynn, Mass., at the first Methodist Meet- ing House on Thursday, June 4th, at 8 o'clock. P. M. for their annual meeting. D. FILLMORE, Sec'y.

Boston, May 23, 1835.

Rev. WILLIAM FISK, D. D. will preach before the Ladies' Missionary Society, auxiliary to the Y. M. M. F. M. Society of this city, at their anniversary meeting to be held next Sabbath evening, (May 31st) in the Bennett Street Church.

The exercises will commence at half past 7 o'clock. A collection will be taken in behalf of the objects of the Society.

[We hope our brethren will go prepared.—En.]

NOTICE.

The candidates for admission to full connection in the New England Conference, are requested to meet in the vestry of the Church at Lynn Common on Tuesday morn- ing, June 2, at 8 o'clock.

W. FISK, A. KENT, J. HORTON, B. OTHEMAN, H. H. WHITE,

Committee.

May 18, 1835.

PAYMENTS FOR THE HERALD Received from the 15th to the 25th inst.

J. Plympton, \$5. L. M. D. D. E. P. Dana, C. Cutting, I. Y. Chapman, I. M. Towle, A. G. Woodman, A. Sisson, L. Green, A. Oakman, D. Emory, J. E. Day, A. Putnam, J. H. Cook, L. Lynde, M. T. Jones, A. Otheman, C. Dal- ton, C. Bishop, A. Sampson, T. Davis, B. J. Sanborn, B. M. Smith, D. Leavitt and C. S. Richardson, \$2 each.

J. Southworth, \$4.25. J. Metcalf, \$2.25. S. C. Blodgett, \$1.33. B. Brown, D. Thurber and P. Muzzy, \$1 each.—E. Whiting and A. Gowen, 62 cents each.—N. Knowlton, 50 cents.

COMMUNICATIONS.

E. Case—O. Scott—W. H. Hatch—J. Carew, jr.—G. Bates—A. Binney—H. B. Skinner—I. M. Bidwell—G. Lewis—Richardson—A. Sisson—N. Nichols—S. W. Coggeshall—T. Heald, jr.—Bourne—S. Ellis—D. Crockett—R. W. Allen—E. Case—R. H. Spaulding—J. Barker—J. Coleman—I. A. Sweatland (should be happy to send you the Herald)—J. W. Capron.

Married.

In this city, Mr. John Borswick to Miss Lucy Vin- cent.—Mr. Benjamin Hallcock to Miss Sarah Hill.—Mr. Joshua G. Davies to Miss Eliza D. Hook.—Mr. William Edwards to Miss Sophia Ann Grigg.

In Charlestown, Mr. Joseph Wilder, of Rindge, N. H., to Miss Elizabeth F., daughter of Dea. James Fosdick. In Cambridgeport, Mr. Joseph P. Derby to Miss Susan W. Priest.

In Roxbury, Mr. Gilman Page, of Cambridgeport, to Miss Hannah Ann, daughter of the late Mr. Charles Blaney, of R.

In Newton, Dr. Sime

Poetry.

[From the New York Evangelist.]
 "Come unto me, all ye that labor and are heavy laden,
 and I will give you rest."—MATT. xi. 28.

Come all who labor and are heavy laden,
 Come unto me, and I will give you rest;
 Leave this vain world—its pleasures all are fading—
 Come unto me, and be forever blest.

Come learn of me, for I am meek and lowly,
 My yoke is easy and my burden light;
 Come learn of me, for I alone am holy,
 I can restore blind sinners to their sight.

Come while the world is beautiful before thee,
 While yet your path with fragrant flowers is strown;
 Come while the wings of mercy still stretch o'er thee,
 Come ere these days of bliss and joy have flown.

Come while Hope throws her gentle rays around thee,
 And earth appears a garden fair and bright;
 Come ere the darkness of the grave hath bound thee,
 And scenes terrestrial vanish from thy sight.

[From the London Amulet.]
 EARTH AND HEAVEN.

There is grief, there is grief—there is wringing of hands,
 And weeping and calling for aid;
 For sorrow hath summoned her group, and it stands
 Round the couch where the sufferer is laid.
 And lips are all pallid, and cheeks are all cold,
 And tears from the heart springs are shed;
 Yet who that looks on the sweet saint to behold,
 But would gladly lie down in her stead?

There is grief, there is grief—there are anguish and strife;
 See! the sufferer is toiling for breath;
 For the spirit will cling O how fondly to life,
 And stern is the struggle with death!
 But the terrible conflict grows deadlier still,
 Till the fatal symptoms have birth,
 And the eye ball is glazed, and the heart blood is chill—
 And this is the portion of earth!

HEAVEN.

There is bliss, there is bliss—in the regions above;
 They have opened the gates of the sky;
 A spirit hath soared to those mansions of love,
 And seeks for admittance on high.
 And friends long divided are hastening to meet
 In a land where no sorrow may come;
 And the seraphs are eager a sister to greet,
 And to welcome the child to its home!

There is bliss, there is bliss—at the foot of the throne;
 See the spirit all purified and bright;
 And it beams with delight as it gazes alone
 On the face of a father, a friend!
 Then it joins in the anthems for ever that rise,
 All its faults and its follies forgiven.
 It is dead to the earth, and new-born to the skies—
 And this is the portion of heaven!

Miscellaneous.

FOR ZION'S HERALD.
 THE SABBATH.

Remember the Sabbath day, to keep it holy.

MR. EDITOR—As in philosophy, so in morals, the stream cannot rise above its fountain. The conduct of professing Christians, generally gives tone to that of others. If, therefore, I faithfully sketched the habits of many professors in my last number, in regard to the Sabbath, the plainest and most natural inference possible, gives us a true picture of the conduct of those who are yet in the wicked one.

With many, a great many, the Sabbath is a holiday. Being released from labor, by the law of custom, they seem to summon all the inventive faculties of corrupt nature, to originate new schemes of sinful amusement. If one will not answer, another must. Consequently we see some at the tavern, drinking, joking, swearing, fighting, and rolling nine-pins; others, with dogs and guns, range the woods, fields, and shores, to annoy the pious worshipper with the barking of the former and the firing of the latter; others still meet in throngs, in full view of the house of God, to play at ball, run horses, and fight cocks; others are off fishing, sailing, swimming, or robbing their neighbor's fields, orchards and gardens; others crowd to gambling houses, to squander all their earnings; and thus the great mass of pleasure-takers trample upon God's holy day, with the utmost impunity.

Worldly-minded business men, merchants, farmers, mechanics, &c., are no better. How many of these travel on business, post books, settle accounts, sell and deliver goods, run stages, steamboats, factories, foundries, and do any thing else they would on other days. You may never have seen such, but our country is thronged with them. On my first entrance into a State, not a hundred miles from this, I witnessed many of these things in riding from the afternoon to the evening service, a few short miles. Ramblers, hunters, carpenters, teamsters, farmers, and wood-cutters, all actively engaged in their several employments, pressed upon our vision. And I have since learned, that this was only a fair specimen of the people of the interior of that state.

In speaking of the sin of Sabbath-breaking in the great Western Valley, says an able writer, "Suppose one could take his stand next Lord's day, upon the highest summit of the Alleghany or Rocky Mountains, and survey the vale below. Now his eye sees the smoke ascending from six or eight hundred steamboats as they majestically glide over the broad and deep Amazon of North America, her tributaries, and other waters. On their bosom, also, ride innumerable vessels, bound to their thousand ports.

"From this prospect, he looks to the canals. Here also all is bustle and hurry. Again he looks, and his eye catches the long train of cars, scattered here and there, over the country. With the velocity of the wind, they carry their thousands from village to village, until they are lost in the distance. He looks again, and sees many thousands of stages loaded with passengers, and perhaps thirty thousand private carriages, with emigrants, or loaded with the business men and men of pleasure of this great valley, except as may be seen here and there a traveller from the east or north. Now his eye rests upon the cities of the southern part of the valley—business and pleasure seem to be the employment of by far the majority of all he sees. Here and there is a house dedicated to the service of God, and few are entering them. At New Orleans he sees crowds rushing into the gambling-house, hurrying to the theatre, the slave-market, to dissipation, scenes of rioting and carnal pleasure. And if it had been on the 3d of August, 1834, he would have seen twenty tables set, and more than twelve hundred guests around them at a public dinner, on the Sabbath; with crowds of others about the

city, celebrating the triumph of one political party over another. He looks again. Here is a hunting party, a fishing party, horse racing, and numberless other kinds of amusement. At the north, the prospect is a little brighter. But even there, the Sabbath seems to be almost annihilated.

"But as we leave this valley for the Atlantic cities, almost every boat, stage, and car, is filled with passengers on the Sabbath. In Baltimore, at one time, six or eight hundred passengers may be seen profaning the Sabbath, by riding to or from the city in cars. Hundreds and hundreds are arriving or leaving it, by steamboats and vessels. Stages and private carriages are loaded; and during the day, O how many citizens profane holy time!

"Philadelphia presents a similar scene. The boats, stages, private carriages, and cars, which leave the city of New York on that day, groan under more than ordinary burdens. Many steamboats advertise to carry parties of pleasure on the Sabbath. Who can tell the number of persons who take the railroad cars and coaches for Yorkville and Harlem, on the first day of the week?—the thousands who ride to Hoboken, to Long Island, Staten Island, Sandy Hook, and other places of resort?—the number of cattle and sheep driven into the city?—how many are butchered—how many fowls dressed—how many vegetables and how much fruit collected on the Sabbath for Monday's market? There are, if I am correctly informed, between forty and fifty persons connected with the Post Office in New York; two of these, my informant says, he knows profess religion; each of the whole number take their turn in doing the business of the office on holy time; one of these professors supplies his place by another man on the day he is to serve.

"Another gentleman has put into my hands the result of an examination made by a few individuals, to ascertain how many in New York forfeit their license by opening their shops, stores, &c. on the Sabbath; which is as follows, viz. 1357 grocers, 461 confectionary, fruit and sugar stores, 52 hotels, and 205 miscellaneous stores—total 2075. Fruit is habitually spread out for sale on the Sabbath within four feet of the entrance into the Chatham Street Chapel."

O, what a fearful state of things is this! How alarming to the Christian, the philanthropist, the patriot! It is rapidly digging the grave of our institutions, our learning, our liberties, our religion! It is writing ICHABOD on our national escutcheon, with dye dark as hell, to be obliterated only with our existence as a free and happy people! Let it only prevail, and it may be said of us as of Babylon of old, America, boasted America, is fallen!

J. PORTER.

East Greenwich, R. I., May 12, 1835.

FOR ZION'S HERALD.

DECISION.

Decision of mind is necessarily connected with every noble and praiseworthy act of our lives. Without it, we never should accomplish anything in our secular affairs. We might forever be convinced of the propriety and importance of a projected plan, for the acquisition of some temporal good, but unless we decide to act, that good would never be achieved by us. But it is as certainly, and more especially important in matters involving the dearest interests of our souls.

Without decision of mind, sinners must remain sinners still, though convinced all their lives long of the carnality of their hearts, the heinousness of their sins in the sight of God, and of the necessity of experimental godliness to fit them for heaven. How many at this instant, are convinced "of sin, of rightness, and of a judgment to come," and that they must have the religion of Christ, or be lost forever; and yet, they are halting "between two opinions," and thus procrastinating. Many, perhaps, have been in this state for years; and have not therefore advanced one step toward the kingdom of God. And so it must ever be, while they remain undecided; till their time of probation is forever gone.

Sinner, God calls on thee to decide this hour on this most momentous subject, the salvation of thy soul! He has given thee power to decide upon it; therefore thou hast no reasonable excuse for living one moment in indecision. Wilt thou be a disciple of Christ?—No longer halt; for while halting, thou art in imminent danger of losing thy soul. Life is uncertain. Death is fast approaching. He may be at thy door. Eternity is near! O, decide, and live forever.

H. VINCENT.

South Yarmouth, Mass., May, 1835.

We make the following eloquent extracts from a Missionary Address of Dr. Edwards, delivered in New York city, a month or two since.—

SELF SACRIFICE.—As Mills came one day and took hold of my arm, he said, "no young man, redeemed by the blood of Christ, and living in the nineteenth century, ought to intend to live, or to die, without an effort to make his influence felt round the globe." Hall, Newell, Parsons, and Fisk, whose tongues, moved by the love of Jesus, I have often heard plead for dying heathen, did not wish to have all the labors performed and all the privations and sufferings endured by others. They chose to do and suffer a part themselves. Their salvation required it, Christ required it, and the joy which they wished to excite in heaven required it. I remember hearing the modest, but heavenly-minded Fisk, once say in my vestry, and his form seems now to rise up before me, as if it were only yesterday when he spoke it—I recollect the brightness of his countenance, and how his eye sparkled as he said, "O what a privilege it is to live in this day." A few years ago, if a man had compassion on the heathen, and his heart was moved as he thought of the heathen, without a Bible, and without a knowledge of the Saviour and the way of life, and he wished to give a dollar to send them the Bible, there was no Missionary Society to receive it. There was nobody to go and translate the Bible, or to carry it to them. So he could do nothing, only pray that Christ might, in some way, at some time, have the heathen for his inheritance. But his heart was pained, his energies cramped. He could do nothing as to active effort, but grieve in silence, and the heathen went down to death. But now, when a man wishes to give any thing, to send a Bible, or the gospel to the heathen, he knows at once where to put it. Missionaries are ready to take it, and carry it into the very heart of the heathen world; and a single dollar may carry a Bible and make known the way of salvation to a heathen on the other side of the globe. The way is open; a man may do as much as he chooses. O, it is an unspeakable privilege to live in such a day!

HARRIET NEWELL.—Harriet Newell, though the heathen world was larger than it is now, and we

had fewer missionaries, did not live to get to the spot where the mission was to be established. She died, but her death was the seed of missions. I found her life on the shelf, away on the south, in a place where, I believe, they did not see missionaries, or hear missionary sermons. But Harriet Newell, speaking in accents of death, and pleading for dying heathen, with a tongue and a power, to which when living she was a stranger, went and preached to them. Though she sleeps on the other side of the globe, she has raised her voice so as to be heard almost throughout Christendom—and it is not spent, she does not become fatigued. Many a minister, in our own land, has been awakened to his duty, and souls have been saved; and many an aspiration has gone up, and many a daughter and a son been devoted to the service of God among the heathen, through her instrumentality.

JEREMIAH EVARTS.—Said Jeremiah Everts, in one of the last conversations that I had with him, on the various pursuits and employments of men—"THERE IS NOTHING IN THIS WORLD, LIKE BEING A BENEFACTOR OF MINDS;" a sentiment worthy of being inscribed on the annals of the universe. O that I could write, indelibly, on every man's heart, *There is nothing, no nothing, like being the benefactor of minds.* So said Everts, not in words only, upon an occasion, but habitually, and perseveringly, in deeds. And when he came to die, as they wiped the cold sweat from his face, he opened his glimmering eyes, and looking upward, said "Infinite glory! INFINITE GLORY!" Yes, infinite glory is before the man that lives for Christ, and is a benefactor of minds; glory which eye hath not seen; and into which, when he leaves the body, he will enter; and will shine as the brightness of the firmament and as the stars, for ever and ever.

RIPENESS FOR HEAVEN.—When I have seen brother Wisner, during the past year, stand and plead, as for his life, for perishing heathen; as his bosom heaved and his eye swelled with tears, I have often thought of what a minister once said to me about Cornelius, six months, perhaps, before his death, a minister with whom he used to take counsel, and unite in prayer: "It appears to me he is fast preparing for heaven." And that dying woman, too, on whom I once called, at whose bedside Cornelius had been offering up his supplications, said to me, and she was on the borders of heaven, apparently, when you know such persons sometimes have peculiar spiritual discernment: "I think he is ripening for a bright crown of glory."

And may we not hope, must we not hope, that this was also the case with Wisner? When I met him in Tremont street, a few weeks ago, he hastened and took hold of my hand, and said, "Where have you been, that I could not find you? I have been waiting to see you. I wrote you a letter about it before I got home." And what did he want? To tell what he had thought about a plan for more speedily evangelizing the world. And if he was thus, through boundless grace, prepared for a bright crown of glory, why should he not wear it? especially, when it would be for the glory of Christ; and swell the joy of that great band of missionaries, who had gone before him to glory, to see him, after all the tossings of this tempestuous world, landing in safety on the heavenly shore. And more especially, when we may hope, that his death, too, will start into life many a precious missionary, who may do more for God among the heathen, than even he could have done, had he lived.

[From the Religious Magazine.]

LIFE AT SEA.

A sailor's life is a hard life—not so much because of the amount of labor required, as on account of the privations he suffers. These are both physical and moral. He is called to endure all weathers. The times, when the tempest rages with the greatest violence, are the very seasons, when he must brave the storm, and expose himself without reserve. He must then be ready to mount the giddy mast, to tread the trembling yard, and, over yawning seas, to grasp and secure the broad sheet of canvass, that is shivering in the gale, with a force and impetuosity, that threaten to hurl him into the deep. Even in good weather, his accommodations for lodging and food, though comfortable, have no luxuries connected with them. His forecastle is generally small, contracted, and dark; his berth narrow, and his bed hard; and he has a nightly watch to keep on deck, which makes him forget of being awaked from his rough couch every four hours. He has no table to eat upon. The whole mess gather round their common dish—a *kid*, as they call it—and each one helps himself. In good weather they generally eat on deck; and I have been often amused with the patriarchal simplicity of the meal, as they sat or reclined around their "kid," and partook from a common dish. However, they do not complain. They are uniformly cheerful, and, I suppose, habit soon renders them indifferent to all these petty inconveniences.

Their moral principles are more important. I shall not, however, dwell upon these; as the subject has often been presented to the public, I make but this single reflection—that the degree and extent of them depend, in no small measure, upon the character and conduct of the captain. If the master be a pious man, who cares for the souls of his crew, he may erect the family altar, and maintain devotional exercises on the Sabbath. The privileges of domestic and social worship are as sweet amid tossing waves, as on the dry land; nay, sweeter, for there is something in the solitude and vastness of "this great and wide sea," that tunes the heart to devotion. But if the captain be careless of religious things—and neither seek the good of his own soul, or that of others, the poor sailor may indeed be ranked with those who "perish for lack of knowledge." I cannot therefore resist the conviction that it is the duty of Christian owners to seek not only able seamen, but also pious men, to command their vessels. If they do not make the effort, they are not, in a degree, responsible for all the religious privations, to which the seamen in their employ are deprived?

DR. FRANKLIN ON PRAYER.

The following interesting incident in the Life of Franklin, is given in a review of Pitkin's Political and Civil History, in the Christian Spectator.

While the important question of the representation of the States in the Senate, was the subject of debate, and the States were almost equally divided upon it, Dr. Franklin moved that prayers should be attended, in the Convention, every morning; and in support of his motion, thus addressed the President:

MR. PRESIDENT.—The small progress we have made after four or five weeks of close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many *noes* as *ayes*, methinks, a

melancholy proof of the imperfection of human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all around Europe, but find none of their constitutions suitable to our circumstances. In this situation of this assembly, groping as it were in the dark, to find political truth, and scarce able to distinguish it when presented to us; how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father Lights, to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection! Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace, on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine we no longer need his assistance? I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that *God governs in the affairs of men.* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe, that without this concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war or conquest.

I therefore, beg leave to move, that henceforth, prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city, be requested to officiate in that service.

[From the Religious Magazine.]

THE PULPIT.

It is reported that Daniel Webster once made the remark, that if you were to box up a lawyer, in a pulpit, as you do a minister, he never would gain his cause. Whether he be actually entitled to the credit of this very sensible remark, we cannot tell, but of this we are confident, that if he ever said any thing upon the subject, he ought to have said precisely what we have recorded. It would be about as well to preach from the *steeples* of some of our churches, as from their *pulpits*. But time and the march of modern improvement are fast tearing down these huge edifices, from whose giddy height our unfortunate predecessors were compelled to shout down upon the upturned heads of the congregation below.

Every one knows that most ministers speak with more interest and effect in the crowded conference room, than in the church. Why is it, but because, in the former situation, the speaker is in the midst of his audience, he is surrounded by them, his sympathies are awakened, and he is excited by a glow and a fervor of feeling, which he in vain endeavors to attain, when in the isolation of his lofty eminence in the church?

We are led to these remarks by having recently seen a pulpit in the congregational church in Shrewsbury, Mass. It is a beautiful pier table, placed upon a platform a little elevated above the congregation. It more perfectly corresponds with our idea of what a pulpit should be, than anything else we ever have seen. There is an air of ease and elegance and freedom about it, which we never before have seen attained, in most costly specimens of pulpit architecture. The platform upon which the table is placed is 4 feet high about 10 feet long, and 6 feet deep. The table itself is of beautiful mahogany, ornamented with rich carvings. The face of the table is of a gentle slope, and its pressed velvet cushion is pleasing, both to the eye and the touch. The height of the table, without the cushion is three feet; its length four feet six inches; its breadth two feet four inches. At the inside of the table, where the speaker stands, there is a gentle curve. The accompanying drape is simple and tasteful. In the evening it is lighted by a suspended lamp. There is a shelf under the face of the table for the Bible and Hymn-book.

The cost of this beautiful pulpit was but sixty dollars exclusive of the sofa. The society in Shrewsbury must be one of more than ordinary intelligence, thus to break away from long-established custom, and to adopt a plan so peculiarly marked with utility and taste. We are persuaded that few building committees, after seeing this pulpit, would persist in the prevailing practice of boxing up the minister.

During the four past years, the columns of the N. Y. Observer, have been enriched, weekly, by the communications of a correspondent who has resided in London. He has recently returned to this country.

The following are extracts from his letters written on his passage.—

March 26th.—Third day at sea—evening. What a daring spirit is man! Here we are abroad on the deep—our ship rolling and pitching, so that I am forced to hold myself steady with my left hand by my wash-stand, which is my writing desk, while the curtains of the berth, my cloak and great coat, the towel and umbrella, and every pendant piece of furniture, swing to and fro with every roll of the ship; without the clouds fly swift over the stars, and the sea roars—it is a vast waste of waters; within, we are snugly housed, well provided, at home on the deep, and waited forward on the wings of the wind: take it all in this, solitary bark and her tackle are a wonderful demonstration of the art and power of man. Here we are, away from human society, except what we carry with us, riding in confidence and apparent safety over the troubled sea. If the devout Mussulman exclaims, "God is great!" how much more should the Christian say, "God is great!" when he feels his power on the deep! It is here that man feels his weakness.

RAPID SAILING.—The temerity of these New York packets is astonishing. We are at this moment—11 o'clock at night—running at the rate of twelve knots an hour, and yet not a rag of sail is taken in, though the wind is rising and comes in occasional gusts. The

comfort is, that parts of the rigging will give way, before such a heavy ship will suffer other material damage. The officers of every packet ship are ambitious to make the shortest possible voyage, and they risk, to economize, every breath of wind, of which they can safely avail themselves. To go out on deck and see the amount of canvass spread at such a fitful hour, is enough to make one anxious, that is inexperienced in these matters. Notwithstanding we are going before the wind, the studding-sail boom every now and then dips in the sea.

REPUTATION OF THE AMERICANS FOR BOLD SAILING.—I just now returned from deck—12 o'clock at night—and as I stepped into the round house, four Canadians came tumbling and grumbling after me, having got wet by a splash of the sea, and exclaiming, "These Americans do beat all to carry sail."

I like, when it is not too rough, to ascend and perch myself on the bowsprit, to look down on the rush of the ship through the foaming froth, which she cuts before her, and then to lift the eye to gaze on the swing of the masts and rigging from one side to the other, as they sweep majestically through the air, when at one moment I look down from my lofty place to the stern of the ship, as it lies in the trough of the sea, and the next moment find myself in the same low place, looking up in the stern, now mounted on high. But to-night I did not like the too giddy place of the bowsprit, and hung over the taffrail for a half hour or so, to observe the bed of foam, which the ship left in her wake, and the sparkling and blazing of the phosphorescent fires, thrown out on all sides, and streaming along the trace of the rudder. This is a truly lively and gorgeous exhibition: they are the gems and twinkling diamonds of the sea, laid out on a broad and extended fleece of foam, which is shaken and made to pour forth its splendors by the united action of the ship and the rolling wave.

Tuesday, March 31st, 9 o'clock, A. M.—A gale since 12 o'clock last night, with rain; no one could sleep. The ship pitched and rocked at such a rate that those in the upper berths could not stay in; every thing loose was knocked about with the motions of the ship. This morning the sun shines, the wind has slightly abated, and the captain has shaken out several reefs. The sea is a grand and awful sight—more so than any thing I have ever seen. A companion ship on our leeward would be a fine object; it is grand even to see ourselves, as we roll, and pitch, and dash onward, dividing even the mountain wave—now riding on its summit—now sliding sublime into vale below—now mounting again—now levelling by one bold plunge the very hill that threatens to oppose our career, and spreading it out upon a plain, leaving all a foam behind. A ship of 600 tons is a powerful thing, when under a way of ten or eleven knots an hour. The style in which she mounts the wave, or divides it, sinks into the low bed, that holds her only for a moment, and bears onward as a thing of life, that will not be opposed, is truly a sight to be admired.

Friday, April 8th.—What a life is being at sea! One day it blows favorably; next it is contrary; next it is a calm; then, perhaps, comes a storm; and all these may have in one day. There is nothing so grand as the agitated ocean. To go out and take a high position on the taffrail, or on the rigging, so as to be above the spray of the sea, that may happen to come on board, and thence survey, with a tolerable sense of security, the dark, wild, roaring, lashing scene, with which one is there surrounded—to behold a boundless expanse of mountain waves, as they chase each other, and ever and anon break into a foaming crest, as the flourish of their might; or, if the spectator's mood would prefer it, may be regarded as the mad expressions of a desperate adventure, each wave alternately spitting its froth on high, because it cannot overtake its predecessor.

I once stood upon the back bone of the Alleghany Mountains in Virginia, on the loftiest ridge, and thence was enabled to look forth on the successive and parallel ridges, lying under the eye in a vast and boundless expanse, till I imagined it a field just ploughed; and it seemed as if, with the greatest facility, I could walk from ridge to ridge over the furrows thus turned up. So appears the ocean in a storm, when day light affords a view of the scene. It is grand—it is awful—and sometimes the notion of the ship makes it giddy.

When I stood upon the summit of the Alleghany ridge, the wind blew almost a gale, while the sun shone clear in the heavens, and frequent clouds passed over the scene, casting their shadows, now on a mountain top, now sweeping down the mountain side, leaving the vale below, and springing forward to each another summit, cloud chasing cloud and shade following shade, till I began to feel the mountain rock beneath my feet, and reel to and fro, as if the earth were falling from its foundations, and about to tip over, to land I knew not where. I fell upon the rocks, and hid my face in a crevice, endeavoring to reason myself out of the rocking, which I seemed to feel, and which threatened such disasters to the universe. Not unlike to this is the motion of a ship in a storm: she reels from side to side, and one is obliged to use great force of reasoning to be satisfied that she will not roll over, and leave us all bottom upwards in the sea.

FASHIONABLE MILLINERY.

MISSSES BLANCHARD & ALDEN, No. 130 Court Street, (near Bowdoin Square) have just received from New York their Spring and Summer Fashions, which they have opened. Ladies are respectfully invited to call and examine for themselves.

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April 22.

BRADFORD'S HISTORY OF MASSACHUSETTS.—History of Massachusetts, for two hundred years, from the year 1620 to 1820—by Alden Bradford. For sale by RUSSELL, OGDENE & CO., 121 Washington Street.

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FURNITURE AND CHAIRS.

ROGERS & HASKELL continue to keep for sale at Nos. 8 & 10 Dock Square, a good assortment of Furniture and Chairs, which they offer very low for cash.

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TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.50 will be charged, and \$3.00 if not paid at the close of the year.
 2. All subscriptions discontinued at the expiration of eighteen months, unless paid.
 3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.
 4. All Communications on business, or designed for publication, should be addressed to BENJ. KINGSBURY, Jr., post paid, unless continuing \$10.00, or five subscribers.
 5. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.
 6. We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistakes.



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ASSISTED BY AN ASSOCIATION

David H. Ela, Pri

FOR ZION'S HERALD

FOREIGN MISSIONS

MR. EDITOR—I wish to express the sincere joy which it affords me to see your contemplation among some of our people, to establish a mission in China, as much believe that it is the duty of M. E. Church to engage in this. I do not say that any duty was ever required of me," says the great and good give thee the heathen for thy innumerable parts of the earth for thy I do humbly conceive, that it is our solemn duty to ask in faith for the whole world, and to fix our operations accordingly. There is no nation or tribe upon the face of the earth, we are laid under the most weighty obligation to send missionaries and bibles; no doubt not but the time will soon come when we will look back with mortification upon these days in which we neglected that we had able ministers of the word, and scores of them in many of our churches, who were stationed year after year, from fifty to two hundred souls, and this, too, when there were millions in other parts of the world without a missionary to tell them of heaven! And I confess, that even upon this fact, without pausing, millions of millions of people, posing their way down to eternity, even one minister of the everlasting life, while we have, I may say, them and to spare; at least, we are which we ought to spare, as long as we are in the habit of confining the number of their ministers to a few, and those above named. Nor have we suitable men for foreign missions, if the call were made and repeated as it should be, for them.

Suppose, for instance, that some regularly asked in our Annual Convention, were like the foreman of the conference, are ready to CHINA?

What members of this Conference are ready to ASIA?

What members are ready to SOUTH AMERICA? To MEXICO? To POLAND? To PORTUGAL? To SIA? And who is willing to go to AUSTRALASIA?

Were these, or similar questions posed at each of our Annual Conventions, the least doubt but they would responses from the preachers, our bishops with a sufficient number enable them to station a mission of the globe. O, that I might have the above, made at our next Convention! I health for the work, I think that be the last to say, "Here am I, my sincere prayer to Almighty though it be in feebleness, a missionary shall have been stationed and tribe throughout the meantime, it is my calculation as I am able, as long as I may I version of the whole world of men.

May 25, 1835.

[From the Christianian] "IT IS HARD FOR OLD DOG TO CHANGE HIS TRICKS."

"I am too old to leave off br little, for forty years, every day me."—I'm an old revolution wine, and have taken a little of Holyoke took a little every day hundred years old.—Such are gray-headed tipplers; and the dently drawn from the stomach not from the brain. The octo for fifty years, has let his mode all men, by drinking a little wine, admits, that there is danger in childhood; let him then beva his second childhood, which are

There are not wanting exa every rank of life, who have second natures upon these all and national concord. Indec excuses, to which we have allu ly found upon the lips of such imminent peril of destruction; tingished for their self-control of their lives, have been the m in this great common cause, become riveted by the practi know many highly respectable of the Gospel and men in h according to the universal us glasses of brandy and water, and in even measure, for thi who have cheerfully yielded to fering world; and yet, if any partake and be secure, such The reader will undoubtedly Carrol, the last of that band, behold the increasing prosper as it were, from the heights of